

The exposition of
Daniel the Prophete gathered
oute of Philip Melancthon / Johan Eco-
lampadius / Thonrade Pellicane &
out of Johan Draconite. &c.
By George Joye. A Pro-
phete diligently to
be noted of al Em-
perours & kinges
in these laste
dayes.


And now
 And now ye kinges get ye Understan-
 ding & knowlege / be ye taught & lerned
 in Gods worde / ye luges of the erthe.
 psal. 2.

Serue ye the lord in feare / kisse ye the
 sonne (and not images) lest he be wrothe
 and ye perishe from the way / for shortly
 shal his anger be kindled. But then bles-
 sed be they all that truste vnto him.

1545. In Auguste.



2


Unto the most
 cleare Prince / lorde Maurice Du
 ke of Saxonie / Lantgraue of Turinge
 and Marchis of Misne: Phil.
 lip Melancton whis.
 sheth helthe,



When I addressed me to
 write this exposition vpon
 Daniel / I remembred the
 halcyons dayes. For they
 saye that in the most sharp halcyon
 and coldest tyme of the yere / these halcy- is a kin-
 ons making their nest in the sea rocks is a kin-
 or sandis / will sitte their egges and hat- gis fis-
 ches forth their chickens. And therefore the fher,
 same sea that harboureth these fowles on
 thus sitting vpon their egges / will be so
 calme and still to her geistis for .14. day-
 es / that men may sweetly saye without
 perel vpon her / not shaken nor molested
 with any storme or tempeste / nor yet the
 nestis of thes birdes so nigh the water
 not once shaken nor hurt with any sour-
 ges. For the seas wil not for that tyme of
 these birdis sitting and hatching / or
 her geistis. And therefore is this tran-
 quilte of the sea for that litle tyme / as a

All

time

dissease

The pistle

twice taking in the winter/called the hal-
cions dayes. But nowe to my purpose. As
God hath set forth in natural creatures
many images & faces of his churche/euē
so vnto me reading the hole description
of these birdes/it hath ben oftyn put in
mynde of þe churche yet nesteling in theis
troublouse colde dayes/as it were in the
sea/that is in great troublouse empyres
and kyngdoms. In whiche for a certaine
litle ceason/god hath geuē bothe howse/
as were a neste/and also some trāqui-
lite vnto godly studies/that the gospel
might be preached/red herd/and for .14.
days rested Spō/for some chosen chykes
and faithful birdis of Cryst there to be
forth hatched and fethered. Sicke halci-
on dayes had the iews for that litle tyme
whyles Ioan Bapt. preached/and whyles
Cryst and his apostles taught & preached
them penance & the kingdom of Heuen to
be at hande. For except/for some litle
ceason there had ben peace and reste/ne-
ther might the voice of the gospel haue
had bē spred a brode nor þe yowth taught
ad brought vp therein/nor any company
gathered into any churche. Which thigs
to be done it is not possible/whyles by
the terrible troublouse rustling to harnes
and batail/and for the barberouse fyerce
furye

Dedicatozve.

3

furze of these soldyers/honeste societies
ad congregacions be scatered/godly pre-
ching cessed/cyties & townes ouerthzone
and bzēt/no scolesholden/uoz place quiet
foz childern and ignorant persons to be
taught. Namely when the babes be plukt
from their mothers bosoms /and laddes
out of their fathers handes to be slayne.
These thingis whē ye se done/thē let vs
lament & knowlege the wrath of God
powered forth ayenst the synnes of man-
kinde. But yet the immense mercy and
goodnes of God/at some certain ceason
geueth a little breathing space to his chur-
che/making the fyerce seas calme for a
little tyme lest thei shuld let the halcyons
to hatcheforthe their chikē. ffor becau-
se therfore/that God hathe geuen vs in
this region a little quyetnes/as it were
the halcyons. 14. dayes reste/whiles the
gospel might shyne forth: let vs render
to him thankis/ and withe very godly
prayers aske tranquillite & peace that na-
mely þ youghth might be godly brought
vp & taught: and also that honest & god-
ly gouerners and techers might gouerne
and defende the disciplyne. ffor al be it
great difficulties and many sharpe stor-
mes haue euermore grated vpo the chur-
che to exercise hir faith/yet do experi-
ence

The last
dayes be
perilous.

dyth

Cap. 12.

The pistle

ence shew vs / & God afore did speke it,
The last olde age of the worlde to be mi-
che more miserable & sorowful then the
former ages. Nether / truly / be these pre-
diccions & prophecies set forth in vaine.
for God wold haue them read, that the
godly hertes might prepare them selues
vnto the manyfold perils & batailles / ler-
ne whiche is the very chirche of God / in
whiche the voice of the gospel of the sone
of god sowne / thei might knowe that
same to be the chirche which shal fight
with the ennemys of cryst / which by his
death hath for vs apcayed the wrath of
the eternal father / and now rysen raig-
neth to glorifie his chirche with lyfe euer-
lasting. Thei mought knowe that these
sorowful miserable calamities shall haue
an ende / euen then / when the chirche ste-
red by ayene from dethe shal be beutified
with glori euerlasting. Of these thingis
forasmiche as God himself very largely
premonisseth vs in this boke witen of
Daniel / and hath constituted euen the
orde of the tymes and ages / apointing
in a maner the very limites & boundes
of the worlde / swerly the reading of this
boke must nedis be profitable to good
men. Also the aungel himself in the ende
of this boke exhorteth this laste age to
this

dedicatorye.

4

this lesson where he saith. Daniel thou shalt stonde in thy course or lotte into the ende/that is. Thou shalt do this office. Thou shalt teche and confirme the godly. And cryst himself doth not onely deduce vs vnto the reading of this booke/ but also commandeth vs attentlyuely to consider of how waighty and great thinges Daniels prophcye teacheth vs/saying/whoso read it/let him take hede/whiche saying gretely moueth vs to reade this booke the gladyer with the more diligence. Besydis this/it is þ very breif cōpendious some and reherceall of the storye of the hole worlde/ euen from the firste monarchye to the laste/setting befor our eyes the cleare examples of the good and euil princes and rulers.

A monarchie is one emperoure ouer all the worlde.

Of the profite of this booke/it shalbe spoken more here aftir. But to inuyte all men vnto the reading of Daniel/I haue added breif notes. For the sayings of the prophets be so plentiuouse that they cannot be all at once out drawne. Wherefore al be it these my bare and slender cōmentaries be not able to satisfie the amplitude of þ mater/yet it profiteth to put men in minde of the cheif matters/and as it were with my synger to point them to those places which the diligent readers

A llll be.

The p̄fise

Being studious/may by their owne meditation afterward turne to/a behold them nyerer. There be verely in Daniel many stories which require an interpreter. And in these/I think my labour to profite the yowth. Whiche my labours I permitte to the iugement of the godly and lerned/ which shal iuge of this my boke both iently and louingly. And because it is commonly vsed to dedicate bokis to princes and rulers/which vsage may haue many probable and graue causes, My mynde is to dedicate vnto you (most noble prince) this my labour and litle boke/that when I hear your good will toward the churche of cryste and to honeste studies, to be prayfed/I wolde therfore declare also this your Vertewe vnto the students/exhorting them to loue ad reuerence godly princes/and in their prayers commendethem with their comons vnto God. Great is the infirmite of man/greter is the fury of the deuill/which brening in the hatred of god/as he thrusteth out our first parents to fall into these miserable sorowful calamities/euen so studieth he perpetually to hurte Crystes churche. And cheifly he layeth awaite at the higheste head therof/a of our lyfe: neither is there any so great wisdom which can wel perceyue howe gre-

dedicatorye.

at perel there is in euery gouernance and regiment.

Wherefore all princes conioined vnto the churche of God/ought with the prayers of all faithfull to be holpen/that God whiche geueth helthe vnto kings wold once rule their counsels and bowe their myndes & their enforcements vnto their owne and to the publik sauving helthe. Of this thing the readers shuld be monished in this kinde of dedicacions. For the reading of noble and clear examples/shuld exhort the same princes theselues vnto modesty moderaciō/& to pyte/not to slaye whō so euer the aduersaries of god wold haue killed/but to fere God. Whiche examples/for this ende hath God set befor their eyes/to call them and their posterite to the study and scole of Vertew. Fortherfore besech God hertely the father of Iesu Cryste our deliuerer to preserue you/& so to gouern you/that your gouernance be happye & prosperouse to you/to your countrey/& to the churche of cryste/euen the very trewe comonaltie of all. So be it. In the Calends of January.

1545. translated.

The argument
The argument or matter con-
tained in Daniel the prophete by
Philip Melancthon.



Any myghty and
profitable thigis wor-
thie to be depely repo-
sed into good myndis
Daniel comprēdeth
whiche all to peruse
and expresse / owr to
skant little witts be not able. Notheles
let every diligent reader knowe hymselfe
miche to haue profited / if he but the cheif
principalls vnderstand / although it be
but meanly : and vse the same vnto hys
own godly exercise : Considering which
part teacheth him the trewe inuocation
and worship of god and which cōfirmeth
his faith / which reiecteth and refuteth
the iewes and vs casting away god and
his gospel as thei did : which parte pre-
cheth to vs repentance / and which euen
nowe moniffeth and warneth vs in ty-
me of these laste percellous dayes & bloody
ende of this worlde. For these causes
shall I recite briefly / as it wer the titles
herein contained, whiche shal shew you
what vtilite shall come to you by reding
thys

of the hole boke.

6

thys holy boke and diuine prophete.

firste thinke you thus of the hole boke.
That the story of Daniel is a testimony
of the preservation of the churche beut-
fied with great glozy/euen then when it
semeth almost extincte and destruid. It
teacheth vs therfor the churche bothe to be
chastised and skourged/ad anon aftr his
crosse/to be restozed to glori. It testifieth
also the churche / not by manis counsel/
powze/strength/ordināces/nor actis /but
by the sing^{er} helpe of god/euen from the
begining to this daye/to be defended, pre-
serued and encreaced. It putteth vs also
in mynd of the promises of god to be per-
formed to his churche / although it be
done aftr a nother waye then we can
conceiue. As when it was promised to
the tribe of Iuda, The scepter nor tea-
cher to be taken awaye from it vntil that
sauour Sylo come: wherof the kinges of
Iuda were so bolde/that they so oft re-
belliſg/moste proude and cruelly they
resisted and dampned the preching of
Jeremye concerninge the destruccion of
their cite temple/and kingdom. As wold
nowe men resiste and destroye him that
shuld preache to emperours and to kinges
saying. Excepte ye repent and receiue the
gospell nowe offered you / the turke shall
destroye

ynleu

The argument

destroie all cristedom. But Jeremy knew full well these thinges bothe to come to passe / that the piple of god shuld be chastised by an haithen king / and yet at that tyme / nether the regale famylie nor the stok of Iuda to be extincted, nor the true prophets to fayle & be wanted. And euen so it came to passe beyond al menis expectaciō / when fewe or none knew therof. For the kingly stok eue in the babylonian captiuite had their honor / where god stered by prophets and orned his churche with great glory, yea and euen the haithen gentiles did he adioyne vnto the fellowship of his owne churche / so that there was then a gloriousse conuersion of the haithen vnto God / as I praye God there may be of the turkes and iewes once vnto our trewe cristen religion.

Secondarily ye shal obserue the testimonis of Messias our king Cryste. For as the other prophets were cheifly stered by that by them the promises of Cryste shuld be spred the wyder / euen so it behoued Daniel to do the same office: and that by many waies / and in many visions. For he prophesied of his birth telling the yere and tyme therof / and of his passion as certenly and iustely the very tyme as did Iohan Baptist poynt him forth with the
hys

of the hole booke.

His finger/even whyles yet the comon-
weale of the ierws shuld en-
shuld be borne and suffer/and also when
their ceremonias shawdems & sacrifices
all shuld ceasse.

Thirde lye shal note the order/of the.
4. Monarchies /which order is here ex-
pressed /that the Very tyme wherin god
wold hane cryste borne shuld be knowne/
and the tyme of the general resurreccion
of the dead /and the iugement shulde be
signified and foresene. So that Daniel
prophecteth certainly of these troublouse
laste blodye dayes and persecucion nowe
of late begunne; which all /Cryste with
his laste coming now at hand, shall be of.

ffowerthly ye shal note the places of
repentance/of faithe/and of the iustifi-
cation by faith onely.

ffyftely/ye shall note the examples of
good and euil kingis.

Sixtely consydere the testimonie of
the resurreccion.

Seuenthly there is geueñ vs a forwar-
ning of the vngodly kingdome /which
about the ende of the worlde shall
enforce and contēde to quenche and put
away the gospel of god. And here is de-
scribed the sorowful lamētable cruel sca-
teringe of the poore prechers and profes-
sours

peruom 6

disformed

led
and

The argument
sourc of Crystes Berite/and the persecu-
tion of the chyrche dispersed ad banished
into sondry strange londis, pozely there
liuing vnder kinges emperours and rulers,
whiche, wyth cruelty defende idollatry,
supersticion and false religion. And in so
great confusion among sondry nacions/
sondry sectis shall aryse bolstered vp by
manis witte & reason, concerninge gods
worship, inuented by man and the iusti-
ficacion by workis &c. Agens which pro-
phane fantasies and idle imaginations
we must lern in the gospel/god to be wor-
shipped in spirit/and faith onely in cryst
to iustifye. Agens the eptures that de-
nye the resurreccion/and soules to be im-
mortal/here we haue a cleare testemonye
of the resuscitation of the dead to come,
where the vngodly shalbe punysshed
with payns perpetuall / and the godly
endowed with ioye eternall. The profes-
sourc of this doctryne shal aryse ayen
vnto lyfe. By the doctrine of cryste/of
the prophets / and apostles, professed and
receyued / the true chyrche is ~~in~~ written
from the Synagog of antt cryst. Here it is
taught also the chyrche not to be the most
multitude / but often to be but a litle
miserable sorte afflicted with pouerty, pre-
sions, and persecucion with many other ca-
lamities

of the hole booke.

8

lamittles/and the wyked enemies of god
for the more parte to bere rule/to be em-
pours and kinges popes, cardinals, bis-
shops &c. And to haue the wealthy Bayn
gloze of this worlde. But when these
stwarde apperances offende manis rea-
son/whiche being ignorant of the wrathe
of God ayenst synne/yet cleauing in the
nature of man/dreameth these rulers ra-
ther to be beloued of God to whom he ge-
ueth Victory/impery, riches, & rule: ther-
fore it is necessarpe to note this premonit-
cion teaching vs how we shulde knowe
the chliche of God/where we shuld seeke
it/euen onely in that cōgregacion which
receiueth & embraceth with perel of thele
lyues the doctryne deliuered by the pro-
phets/by Cryste & his apostles. And let
not the ~~kinges~~/kinges/rulers nor ry-
ches nor their gloriouse titles/nor the
multitude/nor longe customs/nor the ho-
ly names of their holy mother the chir-
che moue the to esteeme them for the pe-
ple of god, whiche ether cast away/negle-
cte or ~~peruade~~ the vniuersal doctrine of
the prophets and apostles/or els openly
and pertinatly defende imagis, superstici-
on vaine rytes/idle ceremonies, and Pa-
pistrie. Here also thou seeeste the anticy-
stis bothe seculare and spirituall prophes-
cied

6
improuing

pmsue

The argument

clied to come in the second & third but especially in this last Monarchie / where in thei shall moste cruelly towards the ende of the worlde greuously persecute & resiste the gospel / here (I say) at these aduersaries to crist lyuely set forth i their own colors and as it were with Daniels finger pointed forth: & also / howe / where with / and when thei shall be destroyed. Men must be prudent in diuiding and receiuing the prophets documents. Thei must loke whiche parte containeth the laws / whiche preche the promises & the gospel. For vnto these principalls aliother things muste be referred. Note also whiche parte declareth the documents. As what can be said clerelyer and euidentlier ayens the iews / then that Daniel affirmeth cryste to must haue had ben borne during yet the comō weal of Moses? Wherfore that horrible destrucciō of Hierusalem and ruine of the hole londe of Juda nowe paste. 1474. yeres / do testify cryste to be borne / & it refuteth their madde and cursed pertinacye. Here must we note the lessons of the true innocacion & worship of God. As whē Daniel prayeth / he acknowlegeeth to God onely his owne and their synnes for whom he prayeth / & asketh of God onely deliuerance in the faith

faith and confidence of his mercede/adding by expresse name, for the lordes cryste his sake/that is for Messias his sake promised. This forme of prayer with confidence of the mercy of God promised for crystes sake/we ought to vse in these last and perious days: now be we taught who be the churche and therewith monished to flye and *A* that false coloured company that contende to blot out the name and glozy of cryste/defende their images superstitious rites, cere. and papistry against the gospel/ vnder the name of the churche or of any other begged glittering gay titles.

in

esthene

Nether ought this thing to be neglected/that to confirme our myndis/Wod the scr. hath geuen vs prophecies of all sortes pture is concerning the externe kingdome/so that Gods by the lust fulfilling of euery thing/as it worde, was prophesied/we haue true testimonys that our scripture is Gods worde/ & no nother but this our faith, to be the true faith also. And that we shuld be warned and tolde when cryste shal come and whē we must loke for the ende of the worlde. And when we see althing is to haue had come to passe/and be fulfilled whiche were prophesied/then we shuld beleue euen these same also to be lykewys

B

se

A bzeife supputacion of the ages
 se fulfilled whiche yet this daye the scri-
 ptures testifie to come ozels we se them
 presente. Whiche prophecies the clere-
 lyer to be vnderstande/it is necessary we
 know the ages of the worlde and the or-
 der of the .4. Monarchies /and the num-
 ber of the tymes how long they stode.

A bzeife supputacion of the Ages and
 yeris of the worlde.

As the better vnderstanding of this
I prophete /I will diuylde the worlde /
 as saith the house of Elie /into .3. a-
 ges: and then after Daniels storpe into .
 4. Monarchies. The house of Elie thus
 saith. Six thousand yeris shal the world
 stande /and after that it shall fall and be
 destroyed

the first age. Two thousand yeris it shall stand vnder the lawe vnwritten /called the lawe of nature written from the beginning in mens hertis.

2. age. Two thousande yeris vnder the lawe written by Moses.

3. age. Two thousande vnder cryste and his gospell /albe it this last thousand yeris be not fulfilled /for that the sinnes and wickednes of this worlde being so abominable /for rank and rype & the persecucion
 so

and yeris of the worlde.

10

so greuouse/God must for his promise sake
ke Mat. 24. and for his chosens sake shor-
te the dayes, lest al flellhe perisshe. The
first age contrined in the first. 2000. stode the first
from the creacion vnto Abraham being. age.

50. yeris olde/whiche was. 344. yeris af-
tir Nohes flowde/whlich floude was fro
the creacion in the yere. 1556. The secon- 2. age.

de age in the seconde. 2000. reacheth from
the said yeris of Abraham vnto the birth
and passion of cryste. Cryste was borne
in the yere from the creacion of the worl-
de. 3978. and preuēted the ende of the fow-
erth millenarie by. 22. yeris. And why?
Verely because we shuld know that as he
hathe with his first coming into flellhe
preuēted the ende of the seconde age/
euen so will he with his laste coming to
iugement preuent the ende of the last age
and sixt millenarie. This third age in 3. age.

this laste. 2000. begane at the birthe or
rather aftir the ascension of Cryste and
shal continew vnto the destruction of the
worlde at crystis coming to iugemēt. Of
this age there be past this daye from the
birth of cryste. 1545. and from his passion
1512. and from the final destruccion of Je-
rusalem and the iews comon weal. 1474.
And thus is the world old. 5523. or aftir a
nother manis reckening. 5528. Which re-

It kenning

A briefe supputacion of the ages
 kening is thus gathered in the bible.
 first from the creacion to Nohes floude
 there were yeres. 1656.
 From thence to Abrahams going forth
 out of chaldet. 363.
 From thence to the going forth of the Is-
 raelites out of Aegipte. 430.
 From thence to the first building of the
 temple in the. 4. yere of Salomons raig-
 ne. 480. yers.
 From thence to the captiuite in babil³. 429
 The captiuite dured. 70. yers. And here
 was the age of the worlde. 3428. yers.
 From the captiuite to crystis birth. 550.
 yers. & here was the age of the worlde. 3978.
 From crystis birth. vnto this yere there
 be. 1545. And thus haue we the age of the
 worlde from the creacion. 5523.

A monar-
 chie.

But because onely Dantel prophecieth
 of the. 4. high Monarchies of the worlde
 and how cruelly crystis churche shuld be
 persecuted vnder euery one of them/and
 how it shalbe treated vnder this last mo-
 narchie of the Romans to the worldis ende
 ye shal first know that a Monarchie is an
 empire or kingdome wherin all the gouer-
 nance dependeth of one man/albeit the
 same hath vnder him many kings & prin-
 ces. So that a monarchie is the sole head
 imperye ouer all the worlde. The first mo-
 narchie

and yeris of the worlde.

monarchie stode vpon the chaldeis & est so
ne vpon the Babilonitis bothe at last ioi-
ned into one. And begane at the ende of
the first age in Abrahams daies/and conti-
nued vnto the last yeris of Daniel/euē to
the ende of the captiuite of ierusalem in babil-
lon, in Monarchie stode. 1495. yeris & en-
ded in the yere fro the creaciō. 3440. And
thē began the second Monarchie, in was
the empyre of the medes & persies, to flo-
risshe & cōtinued. 191. yeris. Thē cōquered
greke Alexander the Medis & begane the
third monarchy/called the empire of the
grekis/which stod. 260. yeris. Thē at last
47. yeris before cristis birthē begane the
4. Monarchy called the Romane empire/
in yet standeth/but (as Daniel did forese
it) vpon feeble feet made of brittle potba-
erthe/The leggis therof. saithē he) were
in. For whē it first begane/in Romaine
were myghty & valeant so cōtinuing, tyl
Mahumete & the popis of rome by fraude
minissed, skatered, diuided, & translated
the empire/as ye see it this daye decaid: this
last monarchy hath now stōd .1592.
yeris, Iulius cesar first belg consoler & est-
sone the first emprower of rome in raigned
4. yers & 7. monethes whom succeeded oc-
tavius Augustus in whose yere. 42. was
Criste borne.

II

the first
monar-
chie.

and

The. 2.
Monar-
chie.

The. 3.
Monar-
chie.

The. 4.
Monar-
chy.

Ed
Daniel.
2. yron

a

B. III. The

The ar-
gument.

34
The om-
nipoten-
cie & mer-
cie of
God.

God ru-
leth the
world by
kinges &
prophes-
tis.

For

The first Chapter.

If God / 3. in persons and one in substance / we beginne this expo-
sition, for that according to his
threatenings & comminacions he hath
by Nebucadne^{zar} kyng of Babylon / al-
mightly destroyd the kingdō of the iewes
for breking his .10. cōmandemēts: & age-
ne so mercifully acordig to his promises
he preserved Daniel wth his felows ende-
uoring al waies to kepe his preceptes.
In this glasse we behold god both almi-
ghtie & merciful by kiges & prophets so to
gouerne y^e worlde / that thei w^{ch} wil not be-
leue the prophets and true prechers (as
did the iewes contēpne Jeremye) must wth
out mercye be destroyed by the kinges and
at laste by the turke acordig to his thre-
atenings in the lawe: but thei that bele-
ue his prophets (as did Daniel and his
felows beleue Jeremie) shal be merciful-
ly preserved by the kiges & eueⁿ vnder the
turke to / acordig to his promises. Let
vs therfor beleue the doctryne of the pro-
phets and prechers preching the lawe &
gospel / lest with the Aⁿ edged swerde
of the kinges and turke the seruants and
ministers of God / we be slayne with the
vngodly iewes / but rather contend by
faith to be conserued with Daniel acor-
ding to Gods promises. He cannot lye
which

The first Chapter.

12

which saith / I am the strong and zelouse
God, the Visitor and seker out of the wy-
kednes of the fathers in their childern,
Vnto the thirde and fowerth generacion.
But yet am I merciful into thousandis
that loue me and kepe my preceptis.

In this Chapter / it is shewed howe
that Daniel with his felows taken in ba-
tail, were brought into the kigs courte of
Babylon / and there liberally brought vp,
so that thei became very apte and able to
gouerne the comon weal: which story co-
teineth first a clere exampyle of the diu-
ne prouidence, and then an exampyle of
the holy and liberall educacion of yonge
men.

The first Chapter.

In the thirde yere of the raigne of
Joachim kinge of the Iewes / Nebucha-
dne kinge of Babylon came to He-
rusalem and besieged it. And the lorde
yilded vp Joachim king of the Iewes
into his handis and also certain of the
Vessels and Iewels of the house of god,
whiche he caryng awaye with him in-
to the londe of Babylon into the howse
of his god / did sette them vp in the tre-
sure howse of his God.

3ar

The first place contayneth the wrath
of god and punishment of wykednes &

B iiii

Vn

The first Chapter.

my my
In godlines according to the comminaci-
ons of god/begin at the examples of
the wrathe of God/that is /at the gre-
uouse calamite and miserable captiuite
of the kinge & his subiectes / the destruc-
tion of their cheif cite Hierusalem/bur-
ning of their noble temple for their idol-
latrie and breking of his preceptis which
miserable calamitouse captiuite and de-
adly desolacion az described in the .4. of
the kingis .24. cap. and in the laste of the
cronicles called Paralipomenon. Hither-
to therefore tendeth the hole storpe of Da-
uid. That as the iewes with their com-
mon well were so miserably destroyd and led
into captiuite by gods minister Nebucad-
ne a kynge of Babylon for despysing the
preching of Jeremye and slaying his pro-
phets teaching them the law and gospel
ad warning them of that their pla-
ge to come ouer them: euen so shal al the
crysten realmes at laste for thrusting a-
waye the gospell offerd them and sleying
the true pechers sent them of God/be ly-
kewyse miserably destroyed and captiued
of the turke: so that firste by mutuall and
ciuill bataills emong themselves one de-
stroyng other / they make the waye more
easy and redy for the turke to inuade and
ouercome all cristendome. And wherfore
shal

notethis
welgood
reader.
345
Geby

The first Chapter.

13

shal God do thus to his peple: Because
(saith Jeremye) thei haue casten by the
couenant of their owne God and worshi-
ped strange Gods. Vnto the which senten-
ce Daniel subscribeth saying / we haue
not obeyed the prophets, the seruants of
God.

22. Cap.

9. Cap.

In the londe of Sennaar / that is in
the lode of caldees / in a great playn was
Babylō builded in processe of tyme might-
ely and strongly augmented with riche
palaces, pleasaunt howses / strong wallis,
and towres called the head cyte and em-
pyre of all the worlde so celebrated, and
standyng inuicte with many gloriouse
victories by the space of .1495. yeres / ha-
uing the hole world vnder their domini-
on. It was builded in .4. square .60. thou-
sand paces ouer from wall to wall / the
wall is .200. fote highe / and .500. fote bro-
de. And yet was every fote longer by .3.
fyngeles then owers. It was in circulte
withoute the vtwarde wall is .480. fote
longe. It was double walled with ma-
ny highe and strong towres. And by a mer-
uelouse crafte and labour / the floude eu-
phrates was brought to runne rounde a-
bout it / betwixt / and without the wal-
les and thorow many places of the cite.
It is so described of the auncient historie

Gene. 7.
Of Baby-
lon cite.

135

135

The first Chapter.

wryters/as of Iosepho / Plinio / Herodot
to / Drosio as no cite els to be lyke it. But
this so mightya cite and golden head/
when the kinge Balthazar with his no-
bles were festing and banketing in the
night in moste securite / for that thet
thought their cite to be inepugnabile.
Then came kynge Tyzus and layd siege
to Babylon / he digged by the bankes of
euphrates and turned the flowd clene
from the cite / so that with out perell he
might with his hoste entre it / and then
having the kinge of Babylon in sicke drō-
kenes and securite he slewe him and toke
the cite. In that cite yet (as it is left) the-
re remaineth the temple of Jupiters ima-
ge called Bele the synder of the syderall
science / oz els is there no nother memori-
all oz skant any vestigie thereof. Of the
soden fall of that so strōge a cite / so migh-
ty and clere an Empire and noble Mo-
narchye oz golden head as God descri-
bed it / let all kings and em this
daye described by the pot ba A erthe and
frayle setz diuided emong themselves in
to .10. erthen toes / beware and take ensam-
ple. For Tyzus and the Turke the mini-
sters of God / ar at hande / even the very
instruments of godis wra the punisshing
the wyked & godlynes of al crystendom.

For

Amont-
tion

ptuom b
led

The first Chapter.

14

For it was the lord (saith Daniel) that yelded by the kinge / the cyrte / the temple / and the holy vessels therof into Nebucadnezers handis to be set in the temple of the deuill. And yet is not God the author of euill / for worthely punishing synne in hardening impenitēt hertes, as he did Pharaos hert.

Wherfore if men wil be wyse and warned in tyme / let them fere God, constituting heithen kinges as was Nebucadne-
3aw
 zar / and now is the turke to punish the sinne / lest by these examples of the wrath of God according to his comminations we be destroyed of euill kinges and of the turke / Peter writeth / the destruction of Sodoma to be prescribed vnto their posterite for an example / and the same example let vs here take at the iewes. And praye to our father that he lede vs not into temptacion / but deliuer vs fro that euill.
 For if he spared not his owne naturall branches the iewes (saith Paul) beware lest he spareth not vs vnnaturall branches / but serue vs as he dealt with his owne peple.

2. Pet. 2.

Rom. 11.

Then the kinge commanded Asaphenaz his highe stewart to chose for the of the Israellites of the kinges blood and nobles / yongemen moste cleane / fayer /

Text.

The first Chapter.

Wary

fayre/wittye, wyse, lerned, comely persons, and prudent to. Upon him & to stande in the kinges hamle, whiche shuld lerne the chaldey tongue. Vnto whom the kinge apoynted their daylye lyuing out of his owne store howse or table and of the kinges owne wyne/so that after .3. yeris thus bybrynging, certayne of them might stande before the kinge. Then were there among the lewes Daniel/Hananius/Misael/Asarias vnto whom the steward gaue these names/and called Daniel/Belthasars/Hananius A. diach/Misael Mesach/Asary Abednego.

Ca

The office of kinges and victours

In this text/kinges be taught to moderate their victories/& that it is their office to see the yowthe diligently & godly brought vp and lerned. This place containeth an example of mercye and clemencye for kinges/not to destroye their captiues/but to sette a better order among them/preseruing the good and luste & lyue/and the intractable and incurable, to suppress them. Here yese the churche of God better entreated in a strange londe vnder an A. chyn kinge and his officers/then at home among their owne nacion/God so prouiding and exciting the heartis of heithen princes. Thus hath he made

the churche is free in captiuite.

The first Chapter.

15

Gr

made the **A**then miscreaunts the instru-
ments of his mercye ouer Daniel and al
his other godly felows / in nowmber wel-
nighe. 10000. of the nobleste bozne to liue
in chaldei as quietly as thei had ben the-
re bozne out of the Babylonyts. Thus ye
se God euermore to kepe promyse with
his iuste peple and faithful / according to
his saying, I wil be merciful vnto thou-
sandis that loue me and kepe my commā-
dements.

Epo. 20.

Of this place let **A** kinges and prin-
ces whiche gete **V**ictory lerne these. 3
lessons. friste to chose out the yong men
most apt, ientle, godly, and of pregnant
wittes, into the ministracion and gouer-
nance of the comā well and of the chirche,
as here commandeth the kinge to chose
himforthe the moste lykely pure and co-
melieste prudent yonge men to stand be-
fore him in his courte. For so shuld thei
 vse their **A**pires and Victories, that thei
 shuld know and euer preferre and diuyde
 the good men from the euil / as David ge-
 ueth them ensample teaching the kinges
 so to do in the. 101. psal. Secondely thei
 be taught to enstructe and bringe vp st-
 che. **A** yonge men in the knowlege
 of tongues and worde of god / as here do-
 th the kinge to Daniel and his felows

all
What
things
Victorio-
se kinges
shuld do

emp

forward
the

cau-

The first Chapter.

causing them to be lerned in all the discipline of the chaldeis. It is comanded to kinges that the Volume of the lawe be euer in their handis. Wherefore the office of kinges and hauing victories is to see diligently that there be many lerned and godly prudent officers, whiche must rule and minister to the comons and in the chirches according to the diuine & humane lawes. And of this their office/kinges be called of God the nources of cryste. Esay. 49. Thirdly/these kinges shuld geue vnto these chosyn & lerned men their newe names corresponding their vertues and offices. As Daniel being as muche to saye as a man acknowledging and professing God to be the Lord / was called nowe Belthasar / that is / the most excellent and faithful keeper of treasure. Ananias which expresseth and sheweth the grace of god is called Adzache / which is / a sweete mans brest or a lyf팅 vp / Misael is one asking his petitions of God / afterward called Mesach that is a man in highe pryncesse. Asarias as muche to saye as one testifying of himself / God to be his helper / is called Abednego that is a gener of light. Thus did God by the kinge glorifye his seruants with names of vertue and commendacion according to Paul saying / if thou

Deu. 17.
men kinges
muste euer
reade booke
of Deut.

Daniel.
Judge
Belthasar.
Ananias.
Adzache.
Misael.
Mesach.

The first Chapter.

16

thou be. good thou shalt be praysed of
the powers / that is to say thou shalt haue
highe names of office and be preferred
other. Nowe let vs all praye incessant-
ly for sicke Victorious kinges / that good
lerning and tongues might flozesh into
the Brillite of their churches and comon
weales and that sicke mought longe rat-
gne and of all their enimies haue an hap-
pye Victoary.

before
Rom. 13.

But Daniel determined with him
self not to be polluted with the kinges
meats and wyne & c. Because the text
occupieth mich place / therfore take
the byble to the at this place and laye
it by the reding ouer the text before
& after thou haste redethis expositio.

Text.

This is a place / of faith / tenta-
cion / perseuerance of holymē being in the
crosse. And it containeth examples de-
claring that to be true which God affir-
meth saying I wil be merciful. & c. Dani-
els faith shyneth in these wordis. That
he determined not to be polluted with si-
che meats as God had forboden him ad
all iewes in leuitico. Daniels faith was
tempted in that The chamberlayn said
if he wold not receyue sicke meats and
wyne / the kinge shall take displeasure with
me ad slay me if he se your faces leane.

Exo. 20

Cap. n.

His

The first Chapter.

wynne His perscuerance aperethe in that Dan-
 el saith. Proue vs thy seruants these. 10.
 dayes with the grewell & a litle water. Wh
 the constant faith/abstinence and perse-
 uerance of Daniel/with grewell & water
 desyre rather to be sustained then to
 be polluted with the kinges darntye dis-
 shes.ouer bloody Esaus wolde not haue
 so done. For if thei had neuer dronken of
 the courte wyne and cuppe of Babylō but
 had cōtinewd still at their studies in sco-
 les with their wōt thyn fare/as thei had
 neuer bene popissh bishops/so had thei
 neuer denied the gospell now fallen from
 the trwthe vnto papistry to be so cruel
from sewers of cryst in his members. Let vs
 therfore praye owz almighty father for
 cristes sake to not lede vs into this temp-
 tacion, but deliuer vs frō that euil. Amē.

Places
 of the. 1.
 cap.

Nowe let vs briefly rowche & declare
 the places of this first chapter. The first
 place containeth the payne and punish-
 ment of vngodlines/euen the greuouse
 captiuite & calamite of the iews for their
 idolatry and transgression.

2 God meruelously performeth his pro-
 mises/and conserueth his churche/euen
 then whan he punisheth the vngodly.

Vnto these two places pertaine all Je-
 remyes sermons in the. 22. chap. prophē-
 cying

The first Chapter.

17

did

eping their captiuite because they caste
awaye the couenant of the lord and wor-
shipped strange gods. Also of Ioiakim he
re mentioned he said he shuld be buried
lyke an asse/castyn out of the gates of Jeru-
salem. Let vs therefore fere the iugemēts
and wrath of God and abhorre vngodly
worshipings and other greuous blasphemouse
crymes. For if god spared not that
peple to whom he gaue so excellent giftis
and ample promises/muche lesse shal he
spare vs. The promises were meruelous-
ly performed of God in preseruinge his
own faithfull as Daniel with his felows
aboue manys expectation. And aye the
wicked greuously punished according to
Godes comminations in the lawe. And
therefore Jeremie rebuketh the fond hope
of the vngodly whiche so wrested
the promises vnto this ende/that they de-
nyed any sicke plagues to come ouer them
saying: truste not in these lying prophets
sermons/saying we haue the temple/the
temple of the lord so holy &c. And aye
when Hananias falsly prophesied the
kings to returne after .2. yeris from baby-
lon and did breake the chaynes whiche
Jeremy caried/Jeremy blamed him ad-
dinge/Hananiam the same yere to dye be-
cause he spake ayenst the lord/and enuy

Rom. ii.

L

-foir

The first Chapter.

so it came to passe. Of this story it appeareth the false preachers then to haue ben in the moste highe auctorite for they boasted and blewfoze pleasant promises

The fall-out of their owne heades to please the people prophete. But Jeremy told them the contrary & to were e. what plagues hanged ouer their headis / uer in gre-not to retorne out of that captiuitie before ter auto=70. yers. Jere. 29. 30. and so forth saying. rite the I shal chastice the discretely lest thou see the true me to thyself to be innocent. But I shal

healthy woundis &c. Where he teacheth wherfore God in those comon corporall plagis pluketh also the godly to gither with the euil / euen for that he willethe the godly to acknowledge their synnes and so to take from them the confidence in their own rightwisenes whom he teacheth to repent promising them afterward deliuerance.

wherfor be good and therefore am I taught (saith Jere. 31.) men sco. as men break yong coltes and steres. He urged to be the euil. re he teacheth the faithful holymen to be punished to encrease their repentance.

Two maner ways therfore he counforteth vs. He teacheth what profit cometh by punishing vs / and promiseth deliuerance.

The ba. And here it helpeth miche to obser tail i pro- ue the barail of the promises, for so men mises. tune to the promised deliuerance in their afflic.

The first Chapter.

18

afflictions. For when thei haue them not
 by and by/and as thei imagine to get the
 by man's resson/their myndis fall away
 from them and thei selues fall bak from
 God/as did Saul fall from him/and as
 here there fill away many iews thinking
 themselves to be forsaken of God. But
 the godly/thei knowe it verely wherfore
 afflictions be layd vpon them & that god
 seeketh in them therby their obedience/so
 that and we might be lifted vp with faith
 and sustayned with the promises asking
 and wayting for help/as in Iere. he saith
 ye shall praye to me and I shal hear you. 29. Eye
 and aye. As I am the lyuing god/so wil 33.
 I not the deth of a synner. And here it be-
 sheweth to be prudent/and to know god
 to be the gouernour of all chaunces & for-
 tunes aboue our vnderstanding. Wher-
 fore if the deliuerance be differed/yet let
 vs not shrink nor faile nor faynt in our
 faith & hope. This teacheth Paul saing. Ephe. 3.
 Glory be to him which is mightie to bring
 it to passe aboue our asking and vnder-
 standing. And th⁹ had the faithful peple
 more glory in their exile the at home/for
 thei had with them many Prophets/as
 Daniel Ezechiel/zachary/Haggi. And The glo-
 ry of the
 God witnessed to the gentils with mira-
 cles that this his peple had his own wor-
 people of
 Eit de/

The first Chapter.

Israel i de/the very true worshipping of him, and
 the next promise of their saluacion/as was the mi-
 racle of the deliuerance out of the bur-
 ning ouen/yea and the haithen highe kin-
 ges were conuerted vnto the true religiō
 of god. And the kinges stoke of Iuda was
 there conserued and entertained regally.
 Wherfore this promise was not boide.

Gen. 49 The sceptre shal not be taken awaye &c.
 But yet did god performe his promises
 farre otherwyse then the false or true pro-
 phets thought it. Let vs here therfore let-
 ne in our afflictions and troubles to hol-
 de faste our faith and calvpon god, abi-
 ding paciētly his helpe although it come
 not to passe after our imaginacions but
 as it is disposed and gouerned of gods
 counsel. Let vs be instant and feruent in
 prayer/for the prayer of the humble affli-
 cted shal not go from God/as it is writē.
 Also it is to be noted. That God longe
 differred this extreme and laste plague of
 the Iewes at that tyme and all to inuite
 them to repentance/as Jeremy preached
 it to them. But whē the vngodly thought
 themselves in great securite, to haue com-
 bene paste all perils and paines then we-
 re thei the more stourde and stiffnecked:
 A soden destruccion camouer them. Now
 as touching the thirde and other places
 of

3. place.

The first Chapter.

19

of this firste chapter / kinges be taught to moderate their victories / and not utterly to destroye all / but to constitute a better order setting all things in a better state / preserving the good and learned men / as did Nebuccadne^r preserve Jeremy and the king with the most multitude of the people. Hitherto pertaineth the precept of clemencye and mercy for kinges / which is to do well to the good men discerning the good and learned from the evil & unlearned / & to moderate the punishments of the tractable and curable / and to suppress the obstinate & incurable. For mercy and verite kepe the kyng and wth clemencie is his throne sustained & borne up. Also here be princes taught their office to be diligently / that their subiectes be learned the worde of God and other craftis and coning artes &c. necessary for a comon weal. It is testified here & confirmed the precept deu. 17. commanding the hig always to holde the booke of the law of god in his handis that he mought read it & lerne therein. Wherefor kynges ought to procure diligently sicke learned & godly m^{en} of wh^{om} they shuld lerne / who also shuld teach other: & even hitherto pertaineth the saying of Isaye. 49. even the kinges to be nources of their people / that is kinges to

Lill noures.

3^{um}

and
dof

Prou. 20

in

The first Chapter.

nourish by maintayn and defende the preachers and teachers of the churches and scholes, and not to destroye burne banishe, and commande them to silence. Whom highly is king ezechias praised for restoring the studies and scoles of the priests. Wherefore all princes ought to know, God to requyre of them straightly this office. The iewes persecuted their owne prophets / but nowe the heathen kinge nourisheth them: and receiued grete benefits of God for so doing. For he was by them conuerted vnto the true religion and had a flourishing kingdom for these good menis sakes. For god largely recompenseth this kynde of office according to his own promise / whoso giueth but a draught of water to any one of my preachers he shall haue his rewarde. But contrary / the tyrants whiche despise, molest, and persecute the godly preachers / studies and scoles / they shall be plagued with horrible punishments. To this study of godly prizes pertaineth that a peter commandeth, Every man to be redye to geue a reckning of his faith and to satisfie whoso asketh him thereof / and Paul commandeth Titum, that the people lerne to excell in good works vnto uses necessarye so that they be not vnprofitable. At laste ye see Daniels temperance

2. Paral.

31.

Mat. 10.

1. Pet. 3.

Gal

Titu. 3.

peranpe

perance to haue bene the worke of his
lawful profession commanded in the law
and not the tradicion of man/nor yet his
own chosen holynes or religion/he wolde
not defile himself with the haithē kings
forboden meats to auoide the company &
rites of the gentiles. Also Daniel being
in the kings courte/nether for threates
nor for contempt/or plesure/nor by powr
wolde he be ouercomen or tempted once
to swarue from the true worship, worde,
ad sere of god/no not for any promotiō/
whiche thing wil not our spiritual cour-
tyers do. Take ye therfore of Daniels cō-
stancye/his faith and temperacie and fo-
lowe it/if ye will with Daniel be godly
promoted. For thei that glorifye me/I
shall glorifye them saith the lord. 1. sa-
muel. 2. And thei that despyse me/I shal
abhorre and with shame confounde them
The godly therfor in tyme of peace heare
the prophets and prechers/that is / thei
feare the comminations of God and be-
leue his promises/wherfor when thei be
punished with the vngodly(as men in
perel both in one shippe) thei despayre not
but thei confesse their synnes to God pro-
nouncing him to be iuste. And because
God saith/as surely as I lyue/I will not
the death of a synner but had rather haue him to

Every

fynd

The godly
by howe
thei shal
do in ty-
me of pe-
ace & ba-
tel. Eze.
18.

Subscr

¶ III be

The first Chapter.

Faith e-
recteth
hirsself
vpbithc
Promises
ayenste
the thez-
ares.

We may
not poit
God the
tyme pla-
ce &c.

How the
Ungodly
behaue
thēselfe
in tyme
of peace
& batail

be converted & lyue / and they erecte the-
selves by his promises ayenst his commi-
nations / they call vpon him / they be herd /
and holpen / as yese it in the example of
Daniel and his felows in this Chapter.
For they be as fewe as god lyueth and
raigneth / that he will kepe promise wth
that repent & beleue his promises & her-
for they prescribe not tyme nor place nor
maner to god in fulfilling his promises w-
th them as do the Ungodly / but ayenst all ho-
pe and truste they hope and beleue as did
Abraham / and they preche as did Abatur
saying. God wil fulfill his promise. This
example therfore teacheth vs manifestly
trwthe it to be that Paul saith, God to be
mighty enoughe to bring al things to pas-
se aboue our estimacion / expectacion / as-
king and vnderstanding to whom be glo-
rye. But contrary do the Ungodly, whiche
in tyme of peace deryde and cōtempe the
prechers of the gospel, and heare the pro-
phets of the deuill preching his ad their
own false doctryn / boldly affirmig those
cōminaciōs of þe trū prophets to be vaine /
because god promised þe scepter of Juda
not to be taken frō the / and as we promise
ourselues victory ayenst the turke becau-
se we be crystened & call vpon holy saints
(he being an heithen miscreant) we ma-
ke wth ouer yes / that is wth the false

Interpretacion of the scriptures and false
preching, the peple and owre selues
so fewe that we dare saye and crye with
the Jewes, Templum domini/templum
domini. The temple the temple of the
lorde/The church of God/the church
of God arwe &c. But God almyghty and
mercifull nethelisse kepeth his promi-
ses (as thou here seist him) yea although
he punisheth the vngodly as it is afore
sayd. For it is the synne of the false pro-
phetis being ignorāt of the nature and
difference of the lawe and Gospel/that
make the vngodly in tyme of peace to cō-
temne and shorne out the worde of God
and so to fall from God in tyme of bataill.
And euen the bloude of all these contem-
ners of Gods worde now perished/shall
God requyre at the handis of owre fal-
se Prechers.

Thefalt
and pu-
nishment
of
the false
prechers

ber

Wherfore Jeremie wel dehorted and
disswaded the peple sayinge: Se that ye
beleue not the lying wordes and sermons
of the false prechers saying: The temple
the temple of the lorde is so holy. For be-
cause that Hananias agene sayd Jere-
mies sermons, Jere. told him he shuld
dye the same yere/because he preched
agaynst the lorde. So trewe is it that is
comonly sayd: ye will not beleue þe true
prechers except ye se signes & miracles.

Jer. 28.

The first Chapter.

**The cry
steelyfe.**

Let vs therfore feare God accordinge
to his commandements/and beleue in
him as it standeth in owr crede and accor
ding to all his promyses/and praye we al
waies as cryste techeth vs in owr lordis
prayer/that we may in tyme of praece / w
our wel doings and sayngs ouercom the
enuye of our aduersaries/and in the trou
blous tymes of warre be preserved with
owr cryste and preseruer almighty/
as were Daniel and his felows
and may raigne/as thei did/
in the middes among owr
enimies Amen.



The seconde Chapter.

22

Here is Nebuchadne A dreame
declared / whiche Daniel interpre-
teth of the .4. Monarchies which
shal be destroyed at the coming
of crystes kingdome.

The ar-
gumēt of
the 2. ca.

326

In this chapter God comforteth his
captured ieiues / and instructeth the
king vnto the kingdom of heuen. He
comforteth the in that he glorifieth Dani-
el shewing Messias to come in / and after
the fowerth Monarchie. He instructeth
the king in that he confoundeth his wyse
men, the preistis and dreame tellers in de-
claring cryste to pertaine vnto the gen-
tiles / but so that firste / the wysedō of tho-
se worldly polityk preistis be proued all
folishnes.

In the secōde yere of Nebucadnezar /
he himself sawe a dreame / whereby his
spirit gretely afraid / he awaked. Then
he called together his astronomers, encha-
unters and the sothe sayers in all caldye
to tell him and interpret his dreame &c.

Text.

Nowe God reueleth in an ordie the .4.
Monarchies / witnessing that in the ende
of the worlde the euerlasting kingdom of
the faithful which truly haue worshiped
and feared God / shal come vnto them.
In this reuelacion is there first of all /
conso.

The second Chapter.

consolacion and a doctrine set before the
peple / for they dyd now se themselves
not forsaken of God in that they had so.
che prophets as was Daniel one. They
lerned also when that perpetuall glorie
promised to theyz fathers / shulde be looked
fore. Besydis this / the kynge and many
other gentyles by this doctryne / were
monished to know the very God and to
embrace the true religion and worde of
God. Secundarily this chap. containeth
2 an example. That God heareth the god-
ly geuing to the askers in fayth / wysdom
and other gyftis.

3 It containeth a testimony. That empy-
res and kingdoms be constituted of God.

do 4 It monisheth us / that the empyres
and kingdoms by lytle and lytle shall fall
into worse and worse states / and the la-
ter and last shalbe / one after a nother
more troublouse / full of synne and mis-
chief and least iust. As was the Romane
empire crueller and harder then the Per-
syk and Greke empires.

5 It is testified that it is lawfull and
necessary for faythfull men to bere rule.
for Daniel obtained the rule of certay-
ne prouinces for his felowes.

In these firste four places are contain-
ed three examples / that is to wete / two
of the

The seconde Chapter.

23

of the mercy of God declared vpon the
 kyng and on Daniel/and one example
 of the wrath of God shewed vpon the
 wyse men of the worlde. The kyng Ne-
 bucadnezar studyed & mused what shuld
 come of his realme and of the hole worl-
 de: wherfore God created him a dreame
 wherby he shuld be certifyed what/and
 how many kyngdoms shuld before come
 euen vnto the euerlastyng kyngdome of
 Christ / for God wolde in this dreame
 shewe Christ to the kyng and to his hal-
 then realme because he had before swor-
 ne it by a sacred othe vnto the seed of A-
 braham now captiued in the same real-
 me of Babylon/saying: By my nownself
 swere I / that in thy seed shall I blesse
 all nacions. Wherfore/that this kyng
 and nowce of Christ might knowe the
 Babylonian religion to be deuillish/ *will*
 and the Jewes religion to be Goddis
 trewe religion / he maketh the kyng to
 forgete his dreame / smytyng yet into his
 mynd so depe a dreadfull desyer to know
 it that not onely all the wyse sothe sayers
 and dreame tellers of Babylon/ but also
 euen Daniel with his felows he wolde
 comande to be slayne onelesse they could
 declare and shewe him his dreame. For
 as it behoued the philistines to haue
 had

Gen. 22.

It be-
 houeth

The seconde Chapter.

the Vic. had experience what a geste thei had of
 toz to fe. the arke of God /euen so it behoued the
 le what Victore king to knowe what maner men
 captiues he had in captiuite: but yet w more mer.
 he hath cy then Pharo felt what gestis he had of
 1. Samu- the same sead. The wyse enchaunters
 el. 546. preistis and sothe sayers of Babilon. at
 the example of the wrathe of God. ffor
 thei boasted and craked religiously dre.
 mes to be shewed and declared of God &
 themselves to haue the coning to declare
 them / If ye haue this craft to interprete
 my dreame as ye professe it (saith the
 king) so may ye as well haue the coning
 of your goddis to tell me what I drea.
 med. But seing that ye cannot tell me my
 dreame / ye declare yourselves worthei to
 be conuicted as Bery lyers and foles / ac.
 cording as saith I saye. God cōfoundeth
 the wyse in their owne craftye subtylite
 the lorde knowth how Bayne at the studi.
 es and thoughtes of the worldly wyse mē
 ffor in that thei denyed any man to may
 shewe that dreame / thei toke away the
 prouidence of god and denied the religio
 of the iewes / that is to saye the lawe and
 the gospell by the whiche meanes God is
 conuersant with the men and reueleth his
 miseries. Wherefore the king iustly thie.
 Ifay. 29 ateneth them death / according to that
 saying

god how
 he is w
 men.

saying. I will destroy the wysedom of the
wyse. For this is of a trwthe / God will
fiste shame, destroy, and confounde the
false religion and the wyse politike pru-
dent mayntayners therof, before he reue-
lethe and bringeth in his gospel and true
doctryne. And as the polityk prudent sent
their spyes before to bewe the lode of ca-
naan, conceyving a feare and a despaire
never entred in them selues but rather de-
spaired of Gods promise / euen so shall
these politike wyse in so great layfoure ta-
king casting so many perels of sedicions
& tumulte if the gospel offered shuld be
spedely receyued / never haue it nor ne-
uer entre into the kingdom therof. For
whoso obserueth the clowdes and wether
shall never sowe nor reape. Eccle. ii.

Daniel and his felows ar the exam-
ple of the mercy of God. For therfore wol-
de God / that the king and Victore shuld
threaten deth to Daniel captiued / that
he shuld be constraigned to call vpon god
and so thorowe his inuocacion the drea-
me shuld be known openly into the cōso-
lacion of the churche captiued and into
the conuersion of the gentiles vnto cryst /
for whom and by whom onely all thinges
be done.

When Daniel knewe the decree Text.
of

and
the word
of god re-
ueled shal-
meth mā
his doc-
trin seme
it ne-
uer so de-
cet & lau-
dable.

and
bring

The seconde Chapter.

of the kyng and that sentence was geuen
the wyse dreame tellers to be slayne / and
that Daniel & his felowes were sought
of Arioch the shryue to be slayne. Then
Daniel roke þe mater in hande and sayed
to the shryue. &c.

*all thyn-
ges be
possible
to God.*
Gal
This is an example of fayth in God
almighty as hath the fyrste article of
oure Credo. For as Abraham aboue all
hope / & agaynst hope / beleued and crept
by hope vnder the wynges of the al-
mighty / so doth Daniel here by fayth pro-
myse himselfe to fynde oute the dreame
which was impossible to all þe wyse men
of the worlde. For as no promise of God
is impossible to be fulfilled / so ar all his
promises possible to him that beleue the.
Because therfore he knewe God to cal-
forth that A is not / to make it in dede
(whatsoever god saith it is done) wth great
confidence Daniel in the perel of death /
condemneth the kynges crye / and pro-
miseth the interpretacion of his dreame
with a ioyfull Gospel or tydings to them
all / by which promise he so broke the kyn-
ges wrath / and returned his swerde in-
to the sheathe which shuld hane slayne
them / that he maye be well nombred
amonge them of whom saith the scriptu-
re. The holy faythfull thorow fayth ouer-
came

The seconde Chapter.

came kingdomes but howe verely by faith
as it folowthe.

25

Heb. n.
Lept.

Then went Daniel home and shew-
ed his felows Hananias Misael Asa-
ryas the mater, praying them to praye for
the grace & gifte of God celestial in this
secrete hyde thinge, lest they in the wyse
m^e of babylō be not quartered into peccs/
whiche done, This secrete mystery was
reueled to Daniel in a vision by night / &
thē dani. did laude & praise p god of heuē
saying The name of god be honoured &c.

Here is lo / an example howe in trou-
ble we shuld call vpon God / and our desy-
er obtained / & geue him praise and than-
kis / as he commandeth saing / call vpon
me in tribulacion / and I shall deliuer the
and thou shalt glorifie me. To call vpon
God / is to aske his promises in cryste / for
all the promises of God at Amen / that is
ferme fast and sewer in cryste. For what
so euer (saith cryste) ye aske my father in
my name he shal geue it you. To geue tha-
kis is to thank God for his benefites geuē
vs in cryste by whom the sorowful and
sadde be animated / whiche deliuered do
thanke him. Of the psalter booke we may
lerne to call vpon and to geue god than-
kis. The sense of all the places in Dani-
els thankis geuing is / all giftis to be of

psal. 17.

What it
is to call
vpon god.

2. Cor. 1.

Joan. 16

name
love.

D

God

The seconde Chapter.

God/not onely the giftis of soule but of
bodaye and fortune/as Paul affirmeth in
his pistles to the Corinthes and Ephe. &
Jam. also. Wherefore the very worship of
God to be set forth in this place we may
confirm it by the psal. 50.

Text.

Wherefore Daniel going by vnto
Arloch the kings chiefe officer sent of the
king to slaye the wyse men of Babylon/
biddeyth him hold his handis: & lead me to
prynces & I shal expowne shal his dreame

Our en-
nemies
must we
loue.

Daniel geueth vs an ensample to loue
our enemies/but yet to condempne their
false doctryne and their synnes & the true
doctrine of cryste constantly to affirme.

For the wise polityk enemies of goddis
worde in babylō/he so loued that he wold
excuse their ignorance/and for their ig-
norance praye that they be not slayne: the
consideracion of his excusacion and pe-
ticion was/for that he knewe the natural

1. Cor. 2.
Directly &
holly gost
seeth

what is
to come

Our en-
mies but

wyse men not to perceiue those thingis
which be of the spirite of god. For the spi-
rit of god onely seeth the mynde of God/
Wherefore it is he only that may before

saye and tell out gods will. Wherefore this
example of loue is very rare and selde
sene to deliuer our enemies appointed to
dye because they be ignorant of the worde
Let vs therefore no lesse thirst the bloude
of our anticriste enemies/then crist wold

The seconde Chapter.

26

not dampne the aduouteres accused and not the
condempned of the Magistrates Joā. 8. doctryn
But yet their false doctryn let vs as stro- to be lo-
gly and boldly confute condempne as cry- ued.
ste cryed wowe vnto the Phariseis/and
with as inuicte a mynde and manly an her-
te let vs confesse the worde of God as
wold cryste dye for his gospell.

The cause of your dreame in your
sleepe was this / you being kinge reuolued
in mynde as ye laye in bedde what was
to come after / wherfore the reueler and
opener of secreete mysteries sheweth to
you what is to come and vnto me verely
is not this mystery reueled for any wise-
dome where by I expect al other mortal me-
but that the interpretacion shulde be de-
clared to you þ king & that ye shuld knowe
the cogitations of your own herte.

Text.

Now is the occasiō of the kinges drea-
me expressed / & þ dreame / because it had
a certain consternacion of mynde & feare
therwithal / to be of god & of god to be ex-
pressed: & because the hig despoynt what
manner kingdome there shuld be after him /
therfore god by this dreame sheweth
monarch. to come after his empyre / & in
the thirde / cryst the eternal king to come
whiche shuld deliuer mankind from the
deuill death, & hell / to destroye the worlde.

Whiche
dramas
be of god

D.ii.

with

The seconde Chapter.

Cryste with fyer in the laste daye/to geue lyfe
 when ad euerlasting to the beleuers/and to dam-
 wherfor pnr the vnbelleuers into fyer perpetuall.
 he shuld It is an highe Vertew/a man not to booste
 come. and attribute that thing to himself which
 is of God/but to teache cryste purly wher-
 fore Daniel where he sayth. The reue-
 ler or opener of mysteries sheweth it you
 &c/and not I: he wold a boide the prayse
 and estimation of himself that the kinge
 might conceiue thereby some godlines by
 Daniel: but God saith he/reueleth it/to
 declare the kinges cogitations. So that
 by the knowynge of cryste to come/the king
 and his realme might a boide the wrath
 of God and obtaine thorow cryste the be-
 nediction of the gentilis promised to Abra-
 ham that is by faith in cryste to haue eter-
 nall lyfe. But let vs heare the dreame/
 The kynge behold. Thow didst see a great
 image/large / highe of a mighty forme/
 terrible to beholde/standing before the:
 whose head was al of golde, his breste &
 armes syluer/his belye and loynes bras-
 se/his legges yron/his feete were parte
 of yron and parte of pot bass. The
 Thow didst behold it vntil there came
 a stone smyte out without handis/which
 smitte the image vpo his p. & c. & c. & c.
 feete breking them al to powder. Then
 was

Text.

The hig
 kedd of cy
 fe.

yon

was

The seconde Chapter.

27

was the teste or potsherd / the brasle / golde / a syluer redacte into duste / so that not onely of the wynde were thei blown away as chaffe from the floer in somer / but also that their place could no more be fownde. But the stonne which had smittē the image was made so great that it fulfilled the vniuersal erthe. This is your dreame / now we wil we expowne it before þ king.

The telling of his dreame expresseth not onely .4. ciuile empires vnder the whiche the iews & crystis chirche shuld be afflicted vnto the ende / but also it sheweth an euangelicall spiritual kingdome of cryste to be ouer all kings & monarchis. But first let us lerne we / kingdome to be constituted of god & the later to be worse thē the former, and let us lerne we crystes kingdome to be described, of the tyme & of power when he shal come to iudge the world & to destroye it with fyre, geuing to all the beleuers eternal lyfe in a newe worlde. And as in the firste parte of this narraciō he signifieth as it were in a legale or seculare sermone / the kingdome to be made to be howses nourices & defenders of the gospel / but shortly what so euer is in the world without the gospel / it is but idolatry death & dampnation / euen so in the other parte / as it were with an euangelicall sermone he calleth

D. iii.

them

The be-
gining &
fal of king-
dome be
of God.

Christ is
kingdō.
indge

kingdōs
ar þ how-
ses of the
gospell.

call

The seconde Chapter.

The them all & as to the knowlege of cryste/
worlde moniffing the king and al mortall men
without to remember and thinke vpon the miserie
the gos- and shortnes of the worlde / of the resur-
pel ishel reccion of the dead and lyfe eternal.

Text.

Thou king art the moste noble of
all kinges vnto whom the God of heuen
hathe geuen powr, Maiestye &c. Thou
art therfore this golden heade.

Monarch.

The firste Monarchy which stode first
vpon the caldeis & est sence on the Assir-
do / and at last by succession al topned into
one called the kingdom of Babilon: is he-
re the golden heade. And in describing the
kinges maiestye, powr &c / he sheweth king-
doms to be geuen of God & not gotten by
manis powr. And where daniel saith god
to haue geuen al thingis into the kinge
of Babilons hande / he telleth him that
not by the powr of his idole and image of
Beel of Babilon the king sitteth so se-
wer from al his enemies in the most am-
ple and mightiest Monarchie / but by the
benefit of God. Jeremy confirming the
same / saying. That nacion and kingdom
that wil not serue Rebucaadnech shall be
visited with swerde pestilence & famyn.
This was called the golden heade / becau-
se that as it was the best governed wth
all cyvile iustice & equite. Vnto this daye

The seconde Chapter.

28

so did the king Nebucad. raigne most vi-
ctorious more then 40. yeres / and being
olde, left his kingdom to his neyphes Je-
remy prophesied / whiche felicitie to haue
had not hapened to the other 3. kingds
Daniel hereafter testifieth / assigning to
þ persik realme 3. orders of tethes. To the
Macedonik Monarchie 4. headis / and
10. hornes to the Roman empire. This
golde head had but 3. kinges in daniels ty-
me. For Nebucadnezar raigned 45 yeres,
his sone Belshazzar 23 / and Belshaz-
sar 3 yeres. For from this last hogge was
the babylonik monarch. translated into
the persis as ye shall see in the 5 chap.

After this there shall spring forth
a nother kingdom vpon the erthe lesse
then thynne.

This was the Persy Monarchie and
the Medis empyre / signified by the syl-
uer best and armes / when this monar-
chie of the Medis and Persies begane,
we shall shewe it in the 5 chapter. How it
was gouerned ye shall see in the 6 cap. and
in the eleuenth how longe it endured.

And then shall ther be the thirde
Monarchie called the brassy empyre
whiche shall be ouer the vniuersal worl-
de.

D. liii.

This

full

full

Text.

full

Text.

The seconde Chapter.

This is the monarchye of great Alexander & of his mighty confedered successors, signified by the brason belly and loynes / the beginning of this kingdom ye see it here in the .2. ca / the middis in the .7. & 8. & the ende Daniel prophesieth in the .11. leuenth.

Text.

mon 4. Mo.
monarchie.

mon

des

mon

mon & fed

mon
fed

mon
fed

mon
fed

But the fourth kingdō shall be as strong
as harde as ~~As~~ / for it shall lyke ~~As~~
make softe & tame all other king
doms. And where thou didst see the feete
and toes partely erthen and parte ~~As~~ /
it signifieth the kingdom to be diuided /
nethelesse yet shall it retaine some what
of the ferme fastnes of ~~As~~ as it were
Under p sole of his fote / as thou didst see
the ~~As~~ mixt with porba ~~As~~ erthe. And
because the toes were partely ~~As~~ and part
erba ~~As~~ erthe / this empyre shall be partely
stronge and partely feayle and weak. And
where thou didst see the ~~As~~ mixt with
sapp ~~As~~ erth / it signifieth these diuided king
doms to be ioyned together among them
selues and confedered by bloude in mar
riages But yet shall not one agre long with
a nother / their confederacies shall not
stande nor holde no more then may ~~As~~
be mixt and welled together with
ba ~~As~~ erthe.

This

The second Chapter.

29

This fourth Monarchie is the Ro-
mane empyre thus descrybed more at lar-
gethen the mother thre/ because it was
in the begynnyng more strong, valean-
ter, and harder vntyll by Mahumets re-
ligion and the Popes Antichristen crafte
it was diuided, dispersed, minished, and
dehayed as ye see it this daye brought
vnto his potbake erthen frayle feble feet
euen the last kyngdome to be destroyed/
partely by intestyne ciuile warre emonge
themselves/and (thus the waye made)
partely by the Turke/and at last by the
stonne smyten oute of the hyll/ which is
by the kyngdom of Christes Gospell pre-
ched/ which worde proceded oute of the
mounthe Sion and oute of Hierusalem/
euen now euery daye out of the very true
churche of Christ/ dayly wytyng and pre-
ching this foundation stone Christ pure-
ly frely and faythfully. Daniel diuideth
this description into thre expresse sig-
nes. first he saith in his feete and toes
of ~~the~~ and erth there shall remaine as
it were vnder the sole, some ferme faste-
nes of ~~the~~. Which signifieth the Ro-
mane empyre/ although it be diuided and
dispersed into Germanye / Englande/
Spayne/ France and Turkye &c. into
other Monarchies/ yet shall these Mo-
D.B. narchies

The Ro-
mane em-
pire shall
be de-
stroyed.

fed

Last of
all shall
the Go-
spell de-
stroye
both po-
pe & tur-
ke vsur-
ping the
Romain
empire.
The di-
uision of
the Ro-
main em-
pire.

and

yon

yon

and

The exposition of
narchies holde as long as they may the
nature of ~~the~~ Under the Use and mini-
stration of the Romane lawes called the
civile or emprowre lawes. Secondly
he sayth these fete and toes partly
and partly etthen/to signifie the Ro-
mane empire after his firste strengthe to
be made feble and weake/which may be
proued by the exampls of some mygthy
and invulcte emprowres and of other wea-
ke and ouerthzone. Thirde he sayth.
They shalbe mixt together/But yet shal
they not cleave to/nomore then may
be welled together with a potsherd.
And this signifiahs as hath the text.
They shall seke confederacions and af-
finities by bloude consanguinite in ma-
ryages/and all in Bayne. As ye se it/for
albeit emperours and kynges haue ioy-
ned together in maryages with theyr
daughters and sonnes/yea and with ho-
ly sacred othes in lege/the hoost broken
and diuided betwixt them/yet hath one
inuaed and destroyd other. They shal-
be confedered to make a newe and all one
Monarchye/But all in Bayne/for this is
the last empire to be destroyed at the last
daye/ & is yet in destroyinge for resistyng
& persecutyng Gods worde/whether it
be the secular or Ecclesiastike/particu-
lar or vniuersall empire or kyngdome.

yon

yon

yon

and

peruome

the

call

The second Chapter.

30

Text.

For in the tyme of these kynges / the God of heuen shal set vp a kyngdom which shall neuer be destroyed / nether shall this kyngdome be deliuered vnto any other peple / which kyngdom a Monarchye shall destroye and make an ende of all the other empires and kyngdoms / but it self shall stand for euer as thou sawest the stonne smyten out from the hill without handis breking into poulder the yron / brasse / tect / erth / syluer / a golde.

yeon

Whylis yet these kyngdōs endured / but yet translated into the Romane Monarchie / shall Christes kyngdom be begune vpon erth. for the emperour Augustus in the tyme of Christes birth described the hole worlde as Luke wyrteth. The God of heauen to set vp fast this kyngdom / is Christ by his worde and spirit of God to raigne as himself before Pilate confessed saing. My kyngdom is not of this worlde for as Dauid in the .2. psal. so doth Dan. Promise here Christis kyngdom to come to be a spirituall kyngdō. This kyngdom standing vpon the preching & doctrine of Christes gospel shall neuer be destroyed although these Monarches cruelly burne and destroye the prechers and professors of the worde: but as Christ is eternal so shall his worde be euer / and all that

Christes
kyngdō
when it
begane
institued
of God.

xi. 106

Christe
kyngdō
is his
worde &
his chur
che.

the ston
hut out
of the hil
without
hande.

Luc. 19.

The exposition of
that belene it lyue euerlastingly. For the
worde of God (sayth I say) standeth for
euer/and shalbe preched and wyrtē in
to the last daye. And all the kyngdome
of the worlde / which resiste and perse-
cute Christes kyngdome which is his
worde preched and his churche / the spi-
rit of God shall breake them to powder/
when he shall reprove and conuince them
of synne / of ryghtwysnes / and of iugement
For where be nowe all the pharisees?
are they not in hell with all the deuylis?
And where is the Gospell? It lyueth
& raigneth in heuē wth Christ / & here in his
saythfull / at last he a consuminge fyre
to deuoure oure enemyes according to the
psal. 110. And as toweching the hyl out of
which the stonne was out smyten with-
out handes, It signifieth Christ to be
sent and borne out of the trybe of Juda
which had theyr situacion on the mounte
Sion in Hierusalem where out was sent
the lawe and Gospell and all without
any humane power or counsell / but prede-
stined and promised without the sead of
man to be borne of Marie the Virgen.
But this stonne to be reproved and reiec-
ted of the buylders / the. 118. psal. decla-
reth it. We will not this man to raigne
ouer vs sayd the phariseis. Wherefore he
shall

the thyrde Chapter.

shall bringe ~~the~~ gyltering hypocrites
with theyr golde / syluer / latyne / ~~and~~
and ~~the~~ potters into duste by the pre-
ching of his Gospell whilis yet the son-
ne shyneth / and in the laste daye slaye
them with the breath of his mouth.

This kyngdom of Christ shall go thorow
all the worlde / when the ~~pages~~ of the go-
spell shall be blowne a brode into every
lande as ye haue sene it almost these .28.
yeares past.

And thus hath the myghty great
God shewed the (o kyng) what is to co-
me. For certain is this dreame / and true
is the interpretacion therof. &c.

As Daniel was certain the dreame
and interpretacion therof to be of God /
so ought every precher teacher and my-
ster to be sewer theyr doctryne to be of
God as Peter sayth: If any man speake
let him be sewer to speake the wordes of
God. When Daniel had thus interpre-
ted the kynges dreame he honored and
reuerenced him with gyftes promotinge
him and his felowes into hyghe offices
techyng all kynges to be the nources of
the Gospell / and as the holy ghost tea-
cheth them by saint Paul to geue vnto
the true prechers double honour / that is
to saye theyr dewe reuerence and a lyving
compe-

31

*psal. 2. yron
baked*

Tept.

1. Pet. 4.

1. Tim. 5

The thyrde Chapter.

competent. This facte of the kynge con-
fosted miche the churche of the Jewes al-
beit they were in captiuite / to see theyr
Prophetes & good men so reuerently & ly-
berally entreated of the kynge. It was
also a waye conueniente for the worde of
God to be receyued of the Babylonites.

The. 3.
chapter.

The kynge Nebucadnezzar made a
great golden ymage. 60. cubits hygh and
6. cubits brode / which he dyd set vp in the
most pleasant felde of Babylon / &c. And
whoso wold not worshyp the ymage shuld
be casten into an hotte oven / &c.

This chap. conteineth the contencion
of the trewe and false religion at this
ymage / which perchaunce the kynge ma-
de / therby to honour and geue thanks
to God for the reuelacion of his dreame.
As yet do we worship God and saintes
by / and at ymages. first of all / ye se an
example of the kynge setting vp a false
worship of God against the first & 2. com-
mandements / & how it is confirmed by
the kynges autorite / described of the pre-
ciouse decent orned ymage / of the ameni-
te & pleasance of the place / of the solemp-
ne dedicacion / of the crueltye of the kyn-
ges proclamacion & of the multitude of
the ydolaters / of all the which lyke circu-
stances ye se lyke ydolatrie set vp & con-
firmed this daye. for this false worship

without / & against Goddis holy precepts
god thzeateneth both to the makers and Bothe
worshippers destruccyon & damnacion / antozs
saying: He shall not be innocēt whoso abur-defen-
seth my name / for I will Viset the wyked ders &
nes of soche fathets in theyr chyldezen in- worship
to the thyrde & fourth generacion. And pers of
God not onely in the kyng / but also in ymages.
his posterite / in the most terrible wyseto shalbe
haue greuously punisshed this synne, greuously
Daniel and the story / which is the lyght plaged.
of tymes / be playne wytnesses.

¶ And then the Chaldeis accused the **Text.**
Jewes before the kyng / saying: O kyng
eternally mought ye lyue. There be here
certayne Jewes which wil not obey your
commandement / nor worship your Gods
nor yet youre golden ymage. &c.

Here is declared the cruile of ydolaters
against the true worshippers of God / & accusers
what punisshment abydethe false witnes- of good
ses & false accusers. David in psalm. 101. menshal
abhorreth soche false accusers / false tale be de-
bryngers into the kynges cares / and the stroyed.
wrath of God shall they neuer escap. Let
be therfore belue as our Credo techeth
be & praye as christ taught be / lest thozow
Unbeleyp in betrayinge / false accusinge /
& falser witnes bering, we digge by a pyt
for our selues therein to be destroyed. ps. 7.

Then

The thyrde Chapter.

Text. **I** Then was Nebucadnezar angry/
and in a fure comanded Sedrach/ Mee-
sach/ Abednego to be brought before him

and
Judge

This is the description of a tyked
and iniust ~~man~~ / and it conteineth the ex-
ample of a tyraunt / not onely defending
the Ungodly worshop, papistry, and false
religion with swerde and fyre / but also
with a blasphemouse mouth preferring
and extolling his owne power aboue
Goddis. Thus do all tyraunts defende
Ungodly worshippinge and false religion
against the doctrine of the lawe and Go-
spell as witnesseth the. 2. Psal. It is
truly a damnable synne / to defende ydo-
latry and supersticion / and synfull cere-
monies, rites, tradicions &c. with tor-
ments / and to saye as here sayth the kyn-
ge / what God can deliuer you out of my
handis: Vnto this pertyneth the exam-
ple of Sennacherib vnto whom also bla-
spemyng / God sayd / I shall put a ring
thorow thy nose. Gods wilke is doubtles
by this example to feare tyraunts from
blasphemyes and iniust iugemēt. What
kynge therfore so euer will not synne as
dyd Nebucadnezar / nor perishe with
Sennacherib / let him not be mynded/
nor speake / nor do against God nor his
worde / but beleue his worde and praye
the

the lordis prayer & gouerne as Dauid teacheth him Psal. 101. & lyue after p Psal. 32. After the king had so proudly asked them What god might delpyer them from his hande:

If Sedrach Mesach and Abednego/ answerd Nebucadnezar saynge. We study not gratefully to answer the to this question / whether our god whom we worship be able to delpyer vs out of this burninge oven / and whether he will delpyer vs out of thy hande or no. But this we wolde the (oh kynge) to knowe / that as for thy gods we wil not worship / nor yet bowe to the golden ymage set vp of the.

Text.

Here be we taught to confesse constantly the worde of God / to kepe the first commandemēt and to refute and thrust from vs all blasphemye / shuld we dye therfore Trewe it is / that it is all one thyng / not to defende the trewe and to denye the trewe. Whoso confesseth me before men sayth Christ: I shall confesse him before my father in heauen / and whoso denyeth me before men I will denye him before my father and all the angels in heuen. Let men beware how they disssemble with the trewe in this worlde / lest in sache an vngodly securite they pluke the synne of the holy ghost into theyr bowels.

To not defende & trewe and to renye it is all one.

E. some.

The exposition of

The ly-
berty of
the faith
full in
the cros-
se.

soms. These holy men flater not the kyn-
ge at first to catche his beneuolence as
dyd his wyse sothe sayers the preistes
with this salutacion. *Rey eternum vive.*
Oh kynge euer mought you lyue. But fre-
ly confesse they/the kynge to his face to
be vnworthey any answer for that his
question contayned a manifest blasphem-
ye/supposynge the very God almyghty
not able to deliuer these thre men out of
his handis. And therfore they passed not
to answer him/ but thus playnely they
sayd: Albeit we know not whether God
will deliuer vs out of the fornace/ yet we
be sener that he is myghty enough to do
it/ and yf it be his will/ he shall do it/ into
whose handis we humbly committe oure
selues/ praying his will to be done with
vs vnto his glorie. But for all thy fyerye
threathenings and fyerce cōminacions/
will we not transgresse Gods firste and
second commandemēts. For we be sener
by oure fayth/ that God whom we wor-
ship may deliuer vs oute of thy handis
and preserue vs in the myddes of the fla-
myng hotte ouen. To worship God is
the first precept/ euen to beleue him to be
oure God and to haue no strange Gods
in his syght/ that is to heare the gospel/
to beleue it with herte/ to confesse God
with

To wor-
ship god
what it
is.
and

with mouth. Which worship Paul layeth as the foundation of all ryghtwysnes and saluacion sayinge: Myghe is the worde vnto the euen in thy mouth and herte/ and this is the worde of fayth/ which we preche/ for fayth in oure herte/ iustifyeth and the confession with oure mouth bringeth saluacion. Wherefore when they sayd/ we haue God whom we worship/ they dyd not onely acknowleg him to be theyr Very God/ which sayth/ Where and when soeuer thou shalt remember my name/ there shall I come to the/ but also they affirmed themselves rather to dye then to renye theyr Very God & to fall downe before þe false ydoll of the Babylonites with any reuerent behauior. But here myght these thre holymen haue well auoided the kynges tyrannye/ escaped the perill of theyr bannynge and not offended theyr consciences but pleased god/ had they bene taught as some Bishops nowe teachemen. That is to knele downe and kysse ymages (as they teache vs to crape to the crosse and kysse it) without any godly worship, not transgressing the first nor seconde commandements. Here lo they wanted oure Bishops doctryne/ here they wanted lo/ a lytle of the examiner

Rom. 10.

Dissemble not
in Gods
honore &
worship

The Bishops
Bri
godly
godly
worship
of yma
ges.

E. ii. of the

The exposition of
of the hunting of the foxes highe diuinitie
te / for after his doctryne thet might haue
kneled downe to Nebucadnezars golden
image / yea & haue kissed his feet to / with
a certayn stwarde reuerēt behauiour / ho-
nouring god nethelasse in spirit / so that in
onely kneeling and kissing (as saith p res-
kemer and Aueter of the Romishe foxe)
ther cā be no idolatry / ywisse daniel was
greatly ouersene that he taught not his
felows this glose in theirs so present a pe-
rel. But here, as god had beten taught the
and be to beware & abhorre images / not
to faldowne. before the vnder any colour
of any certayn reuerent behauiour as our
idola: yet teache be / euen so said thet
we haue god whom we worship. And the
diuine oracle sayd to Elias / I haue lefte
me. 7000. mē which haue not bowed thei-
knees to the ymage of Baal nor kissed it /
frome the geuinge forth of this precepte
Thou shalt not engraue nor make p any
ymage or similitude of any thinge vpon
erthe or in heuen &c. vnto the tyme that
ymages of sayntis in heuen were made
and set in our chirches / there were mo-
re then. 2000. yeres / & al this lōge whyle
were there many holy fathers, prophetes,
and goodmen whiche were seyntes in he-
uen / and yet nether were there ymages
made

bet

ton

and

was

by

made nor any mane so hardy as to geue
them our bisschops reuerent behaulour in
knelinge downe before them. For all this
longe tyme our holy fathers so vndersto-
de the pzecepte that thei wolde suffer no-
man to make any sayntis Image in all
londe of Iuda / so farre of were theias to
set by any in their temple / vntill by the de-
uillish dryft of the bisschops / that heithen
Antichristen Antiochus / and afterwarde
herode & that cursed caligula / did set by
therein that abhominable signe of the de-
struction of it, & off all their comon weale
neuer to be repayered. God taught vs to
auoid all the occasions of idolatry / as euē
the very making of ymages / no not to be-
holde them / knowing the maker to be lyke
vnto them / bothe ymage & ymage maker
to be cōfounded. And muche more expecta-
ble is it to serue or worship the with any
reuerent behaulour ether by adozacion,
prostracion, knelyng, or kissing as ye see it
Exodi. 20. & 23. No not to worship god by
them nor before them nor in the places
where they stode / but he commandeth to
breke them al to poulder and to prophane
their places & tabernacles euē to make
them lothely & abominable. Wel knewe
aron & the Israelites that their ymage
made / was not god / and yet were thei gre-

Dnias
Mene-
laus.
Jason.
Macha.

The thyrde Chapter.

Exo. 32. nosly punished for that reuerent behau-
or committed before it. For ye shall make
ye no image / saith the lord / nor engraue
iron / nor set vp none / no not somiche as a
stonne to helpe your memory or imagina-
tion of any saint to thentent ye shuld do
by it / at it / or before it / any ceterne reuerent

Leut. 26. behauor. Albeit I knowe how wykedly
some papists wrest and falsifye this tēpt
to thrust out the playne seconde comman-
dement of god out of his own proper pla-
ce.

Psal. 96. Ashamed therefore be they al that serue
images with their reuerent behauor &
gloze in their gods of tre & stonne. Whē
the lord spake to his peple geuing them
his precepts out of the middis of the syer
he gaurthē the hearing of his. Volce / but
no similitude of him wold he suffer them
to see lest they shuld haue sinned in ma-
king thē any lykenes of any thing ether

Deut. 4. 27. Spon erthe or in heuē. And in their altare
makinge he forbode it vtterly any instru-
ment of vtterly any instrumēt of vtterly any

Exo. 20. **Josue. 8.** **Deu. 16.** ment of vtterly any instrumēt of vtterly any
to be set & the stones : and
al was to auoid the occasiō of any image
to be made in gods chyrche. Thou shalt
not plant the any groue of trees nigh the
altare of the lord / Neither set any yma-
ge which thy lord god hateth. The onely
makinge of ymages be execrable & a cur-
sed Deut. 26. yea what soeuer is offered in

Deu. 16. **1. Cor. 10** sed Deut. 26. yea what soeuer is offered in
genu

genu

genu

genu

genu

geuen to images / saith Paul / it is offered
and geuen to diuils / but the reshewer of
the Romish fowe teacheth men to offer &
to geue a reuerent behauiour to images /
ergo he teacheth them to offer & to geue
reuerent behauiour to the deuil. Every St.
warde reuerent behauiour is a token of
an inwarde worship & reuerence of the sa-
me thing where vnto thou kneleest / as is
the prostracion before thy parēts or kyng
a signe of thy inwarde loue obediēce and
worship to them ozels thou art but a dis-
sembler / wherfore when thou gwest any
Stwarde reuerence to an image / thou she-
west thy self / with inwarde worship to re-
uerence þ same. For the signe & the thing
signified be correlatyues one answering
the tother ozels must it be but a false and
a dissynbling signe whiche these papists
so stoughtly defende with fyre & saxe
here ye see whither theirown wyked doc-
tryne hath brought the. Neuer wil that
innated malice & roted enuy of thei fa-
thers the phariseis out of thei childers
herts / which so stiftly stoke to theirown St-
ward worship & externe reuerence thei ri-
tes washinge sabata &c. that as thei euer
sought to slay cryst for violatis the so had
thei yet by thei throtis to be torne out
then the inwarde worship of god in spirit &
trouth

golly

leber

bad

ut m

Is

The exposition of
trowth shuld thrust out theist epyterne hal-
then idolatrye. But retorne we to p teyt.
The kynge Sedrach / Meshach /
& Abednego / adozare / that is to fall down
before the ymage & so to geue it our Bis-
shops reuerent behauiour. And they an-
swered. Deū habemus quē colimus. We
haue God whom we worship / which an-
swere / playnely expresseth / that same
adoracion to be sicke aneward reue-
rent behauiour / which was playne ydola-
trye / so that adozare imagi / is con-
trary to colere deum. That is / to fall dow-
ne before any ymage is contrary and a-
gainst Gods worship. Dels they myght
haue answerde the kynge with Winche-
sters worship / saying: We are content to
knele downe to it with a certayne reue-
rent behauiour / so that we geue it not
any inward godly worship. But adozare
imaginem autram / & colere deum / coulde
not agree in Daniels bokis and in his
felows sayth with our bishops certain
reuerent behauiour to ymages. When
these pharisaicall fope fewteters com-
mande the therfore to worship ymages /
or to crape to crosse, As dyd Nebucadne-
zar dyd them faldowne to the ymage /
then with Daniel and his felows tell
thou them to theyr faces / that thou hast
god whom thou worshipest / before whom

the thynde Chapter.

37

thou kneleſt and not before any ymage.
 Ther be many wordis indifferēt to diuer-
 ſe and contrary ſignificaciōs / as ar ad-
 ro / colo / ſeruo / to bowe downe worſhip to
 ſerue and to knele / which when the wor-
 de folowynge is added / as to ſaye adoro
 drum Bel imaginem Bel hominem / it is
 ſone ſene what worſhip is ment / for the
 ſcriptures put neuer any ſiche wordes a-
 lone / but expreſſe what thyng is wor-
 ſhipped or honoured. In the former chap.
 it is written. That the kyng / bowe be-
 fore Daniel & honored him with a ciuil
 honour. And we are cōmanded ſo to ho-
 nour our parents princes miniſters of
 the worde &c. But no where cōmandeth
 God / but utterly forbiddeth it, to fall
 downe before or to honour ymages: wher-
 fore it is playne ydolatry to falldowne or
 to knele before them / & it cannot be excu-
 ſed colourd nor mooued out with any po-
 piſh gloſe of a certain reuerēt behauiour
 before ymages. For ymages be called in
 ſcripture / abominacion and the execra-
 ble ſignes of the deſtruction of the po-
 piſh church. Daniel. 9. and Chriſt him-
 ſelfe confirmyng it addyeth, Whoſo rea-
 deth the place let him vnderſtande it.
 Wherefore when an ydole or ymage or fal-
 ſe Gods / folowe any of theſe wordes
 Adoro / colo / ſeruo and ſiche lyke / then

Ther ho-
 nors / a
 diuine
 honor.
 A ciuile
 honor.
 And an
 ydoll ho-
 nor is
 win. glo.
 ſeth and
 p. 11. y. 1.
 it oute is
 a certain
 reuerent
 behauior

fed

The exposition of

Matt. 7.

Beware of that act/fall not downe with
no reuerent behauiour nor worship thou
them. But say with Daniel and his fe-
lowes/yea & as Christ sayd to the deuill.
To thy Lord God shalt thou do reuerēt
behauior / & him onely shalt thou serue
or worship/let these defenders of ydola-
try shewe vs one place in all scripture/
which ether commandeth or permitteth
any ydoll honour or ymage seruice/which
they call adozacion or reuerēt behauiour
to any ymage. If they cannot/then let
vs saye to them as Christ sayd to sathan
Auoide ye deuill is and lerne to worship
youre Lord God and him onely to serue.

When our idolaters will compell men
therfore to fall downe before their ima-
ges, let them constantly resiste their dam-
nable doctryne and be swer god both to
may and wyll deliuer them aboue all ma-
nis expectacion more largely than we ca-
aske of him or thinke/as Paul saith. And
if our father prayed to in the name of Je-
su grue vs not at that tyme our petition:
Let vs be certaine ad answered that for
his glorie and our saluacion he hath ge-
uen vs himself to be ours for ever. The of-
fice of faith therfore is / in the crosse/not
onely to saye. Thy wyll be done / but also
with Paul to saye / whether we lyue or dye

the thyrde Chapter.

38

we be the lordis / agen take ensample at David saying. If the lord will bring me home agen / well / so be it. If not / his will be fulfilled.

Then was Nebucadnezar all in a fure / and his chere so changed agens / drache & c. that he commanded the furnace to be hette seven tymes hotter then it was wont / & the most strongest man of his garde to throe drach with his felows bownd / into the most horte burnig oven / which so did. But the king had caused it to be made so hote that the flame smytte out so farre that it lyked by & bent the men which threwe in drach with his felows now fallen into the fyre bownde.

Here yse what soden vengeance God taketh of sicke cruell ministers as be so redye to execute the furiose vngodly commandements of cruell tyrannouse kynges. Sathan thinketh the Gospel to be out quenched / yf he myght bringe the professours and prechers therof into the fyre by the autorite and commandement of the emperours, kynges, and princes. But in so doyng / as the dewyll is the minister of God to bringe sicke emperours & kynges with theyr wyked ministers into perpetuall dampnacion in torments of fyre

sa
Tempt.

bad
sa

sa

Beware
ye cruell
hangmen
& murderers.

The exposition of
 offper eternall/euen so God by his mer-
 uellouse wysedom vseth sathan & his ser-
 pentine seade vnto the hyghe promouyn-
 ge of his Gospell. I meruell emperours
 and princes be not afrayed / so boldly
 and so lyghtely at euery popishe fryers
 & Bisschops complaynt and perswasion to
 burne so many innocents as they haue
 done of late in all realmes christened / se-
 ing that it is wyrtten. Se that ye toweche
 not nor hurte my prechers and myne ano-
 ynted / for for theyr sakes hath God cor-
 rected and punished euen the kynges.
 And euen now are the last dayes come /
 as Daniel prophecieth herafter / wherin
 the emperours and kynges all as many as
 haue burned and yet burne men for the
 gospell be lyke to be greuously punished.

Then Nebucadnezar / was aston-
 ned / and stertyng by he sayd to his offi-
 cers. Did we not cast thre men bownde
 into the fyre / which answered / yisse truly
 oh kyng / how then is it / that I see .4.
 walkyng lose in the fyre / in nothing hur-
 te / & the fowerth I see lyke the sonne of
 God. Then flewe Nebucadnezar vnto
 the flamyng ouens mouth / thus cryyng
 Adiaach / Mefach / Abednego / ye seruants
 of the most hygh god come forth vnto me
 Which comen forth / there came toge-
 ther

ther the officers / the nobles / magistra-
tes and other of the kynges counsell be-
holdyng these men / whose bodyes the
fyer had not once hurte / no not the left
heer of their headis was not shorched /
noz yet their thynne shirtes about them /
no thei felt no sauour of any fyer about
them.

Nowe haue ye an example of a cruel
kinge couerted to a wolfe (as was Paul)
made a *Lambe* / we haue witnesse / the aun-
gel of god to preserve the godly in al pe-
rels. Conferre the wordis of this place to
the former wordis of the kinge / and thou
shalt see euen the selfe same king to be an
example bothe of the wrath and also of
the mercy of god. We see also here not o-
nely the kinges herte but also al the her-
tes of his nobles and officers to be in the
hande of God / & them to folowe the kin-
ges confessiō and religion non other wyse
thē the shaden folowe the sonne. All cre-
atures be compelled to confesse the firste
commandement to be true / and what so
euer be ayenst it / to be false. And as the
king therfore asketh his officers & coun-
sellers / because thei shuld be cōpelled to
be witnesse the doctrine & religiō of the
babilonites to be idolatry & that in falling
downe befoze an image with any reuerēt
brha

Lambe

The sub-
iects folo-
we their
kynges co-
ditiōs.

The exposition of
offyer eternall/euen so God by his mer-
uellouse wysedom vseth sathan & his ser-
pentine seade vnto the hyghe promouyn-
ge of his Gospell. I meruell emperours
and princes be not afrayed / so boldly
and so lyghtely at euery popishe fryers
& Bisschops complaynt and perswasion to
burne so many innocents as they haue
done of late in all realmes chřstened / se-
ing that it is wyrtten. Se that ye towche
not nor hurte my prechers and myne ano-
ynted / for for theyr sakes hath God cor-
rected and punisshed euen the kynges.
And euen now are the last dayes come /
as Daniel prophecieth herafter / wherin
the emperours and kynges all as many as
haue burned and yet burne men for the
gospell be lyke to be greuously punisshed.

Then Nebucadnezar / was aston-
ned / and stertyng vp he sayd to his offi-
cers. Did we not cast thre men bounde
into the fyre: which answered / yisse truly
oh kynge / how then is it / that I see. 4.
walkyng lose in the fyre / in nothing hur-
te / & the fowerth I see lyke the sonne of
God. Then flewe Nebucadnezar vnto
the flamyng ouens mouth / thus cryng
Adiaach / Mesach / Abednego / ye seruantes
of the most hygh god come forth vnto me
Which comen forth / there came toge-
ther

ther the officers / the nobles / magistra-
tes and other of the kynges counsell be-
holdyng these men / whose bodyes the
fyer had not once hurte / no not the lest
heer of their headis was not scorched /
nor yet their thynne shirtes about them /
no thei felt no sauour of any fyer about
them.

Nowe haue ye an example of a cruel
kinge couerted to a wolfe (as was Paul)
made a *lamb* / we haue witnesse / the an-
gel of god to preserve the godly in al pe-
rels. Conferre the wordis of this place to
the former wordis of the kinge / and thou
shalt see euen the selfe same king to be an
example bothe of the wrath and also of
the mercy of god. We see also here not o-
nely the kinges herte but also al the her-
tes of his nobles and officers to be in the
hande of God / & them to folowe the kin-
ges confessiō and religion no other wyse
the the shadow folowe the sonne. All cre-
atures be compelled to confesse the firste
commandement to be true / and what so
euer be ayenst it / to be false. And as the
king therfore asketh his officers & coun-
sellors / because thei shuld be cōpelled to
be witnesses the doctrine & religio of the
babilonites to be idolatry & that in falling
downe befoze an image with any reuerēt
6th.

The sub-
iects folo-
we their
kynges co-
ditiōs.

The thyrde Chapter.

the first behaulour is playne ayenst Gods wor-
 precept ship forbidden in his lawe/euen so for no-
 is the ru-nother cause calleth he out these 3 holy-
 le of all men from the fyrer/but to approue Gods
 doctryne first and 2 commandements and to con-
 firme the faith in cryste Iesu to be the ve-
 ry true religion and worship of god. fur-

Isay. 7.

Who
was the
angel in
the fyrer.

conle

The fla-
me bur-
neth the
burners
of faith
full be
they ne-
uer so
far of.

peruours

thermore by the fowerth man sene of the
 kinge in the fyrer/I vnderstand Emanu-
 el cryste to be with vs/which conserued
 the goodmen/and made of the persewer
 of the worde a confessor of the same: this
 aungel of God our saulor cryst/smittout
 the flame of the fornice vpon the men-
 burners making the middis therof as it
 were a swete wynde, so that not an
 heare of thier headis perished, signify-
 ing that of the faithful in God not an ha-
 re shal fall from their heades without the
 will of their heuently father. Neither want
 it a mistery/that the burners being with-
 out the ouen were bzent/the goodmen be-
 ing so false in the middis of the fyrer/for
 sicke burners shall fede the fyrer of hell/
 when thei whom thei burned shall reste
 in loye. For he that was sene with the 3
 men in the flame said/Oh hell I wil be
 thy destruccion and delyuer my faithfull
 out of thy handis. Wherefore Beware ye
 emperours and kinges whiche yet burne

or per-

The thyzde Chapter.

40

psal. 2.

or permitte cristen men to be bzente for
the gospel. And nowē be ye taught and
vnderstand the trwthe/for except ye re-
pent with this kinge/ye muste nedis be
bzent your selues with all the deuill is in
hell perpetually. Cryste graunt it/that al
rewelers myght repent as did Nebucad-
nezar.

*pms
zw*

And here Nebucadnezar broke
forth into these wordis saying. Praisesd
and thanked be the God of A. drach Mes-
sach and Abednego/whiche hath sent
his aungel ad delyuered his worshipers
whiche thozow their faith in God haue
changed and frustrated the kinges com-
mandment/offering their bodies rather
to be bzent then thei wolde worship or fal
downe before any thing then their owne
god. Wherfore it is my decre & proclama-
cion, That whatsoeuer peple or nacjon
shal speke any blasphemye ayens the god
of A. drache mesach & Abednego/he shal
be tozne in peces/& his house shal be made
detestable, for Verely there is no nother
God that may thus delyuer/as dothe he.

Text.

Sa

Sa

A diligent reader conferring one pla-
ce with a nother/and remembzng that
in the ende of the 2. chapter after Daniel
had expounded Nebucadnezars dreame
the king fyledowne before him honouring
Daniel

The pro
perty of
our papi
stis / a.
bout:
kingis &
empe
rours

fed

and

prince

The exposition of
Daniel with diuerse giftis confessing &
affirming it constantly, The god of Da
niel and of his company to be the god of
and aboue all goddis and the lorde of all
kingis and reueler of all secretes / wolde
think that the kinge had ben then conuer
ted to the true faith / and not nowe thus
cruelly to constrayne them to image wor
ship, idoll honor, into the great blasphemy
of goddis name. But here (crysten reader)
thou shalt vnderstande that in all those.
16. yeres from that tyme of his confessio
to daniel / the king had aboute him many
magos, sacrificers, flateres / which as the
dragon kept the golden apple tree / layd wel
awatte and watched diligently that da
niel nor his felowes shuld not come nygh
the kynge to confirme him any farther in
their religion and so conuerte the kynge
from his olde false faith, soue in with his
mothers mysh / yea thei kept daniel from
him so farre and had brought the kynge
nygh the home ayen vnto his idolatry that
thei caused him to erect this golden yma
ge as ye here see / supposynge thereby to
haue destroyed Daniel with his felowes
as many as wolde not worship images.
He is not therfore a godly emperour and
prince which diligently enquireth and
sercheth the trewth & when it is founde
and

and knowen he neglecteth it and foigeth god / and commandeth his owne image to be worshipped / that is / at the perswasions and flaterye entysments & pestilent counsels of the enemyes to gods worde setteth by theyr articles / rites / ceremonies and false religion / preferringe them aboue gods worde / kyllyng the transgressours of his owne false religion and fauourynge the brekers of gods lawes. Let all kynge Swear / how after they haue once tasted of gods treweth / they admitte suche popish flatterers into their court and counsaill.

But why was not Daniel here accused and cast into the ouen? Breely the kynge had before so worshipped and excolled him into so hyghe dignite / geuyng him the name of his owne God / that yf he shuld now haue casten him awaye he myght haue had bene noted of inconstancye / yea and this later acte shuld haue bene sene to haue bene contrary and prejudiciall to his owne former acte. And so the kynge thought it to be agayn't his honour so to deal with daniel and therfore there was no mencion made of him here.

Now therfore was the kynge yet miraculously called ayen with a nother miracle at the which not himself onely but all his
ff nobles

Ver

The exposition of
nobles/officers / & counsellors were pre-
sent. Notwithstanding yet for his pryde / & secu-
rite in ryches and welthe / he was not ful-
ly conuerted and truly repentant. Butt
he had the other vision folowing in the
next chapter and was greuoufly punis-
hed as ye shal ther see it / after the which
punishmēt / he coming ayene to his right
mynde and restored to hys kingdome /
sent oute this godly decree or proclama-
cion / wherein ye see the double office of
an vnfaynedly conuerted kinge / of which
the first is to fere & serue god accordinge
to his worde & commandments & not af-
ter other menis enstruccions blowne into
his eares by flaterers. Secundarily to
sende forth thorow all his realme the be-
st true doctryne and gospell of god decla-
ring his owne confession faith & repen-
tant herte exhorting al his subiectis vnto
the iust and right waye swiftly & effectua-
ously to plant the gospell in his realme /
for as the kinge beleueth so beleueth the
moste parte of his subiectis. Hitherto the
kinge deceyued by his wyked flaterers pro-
ceeded in wykednes vnto his owne damp-
naciō & in to destruction of his realme /
nowe by repentance and thankis geuing
he is turned into the path of saluacion of
him self & of all the gentyls folowing his
steppes

scapes. Before he did setup the image to
 get himself a name and glorie with the
 blasphemye of the name of god / for to
 worship god & to faldow before an ima-
 ge with any reuerent behaulow as so con-
 trarye that no man may do them bothe &
 be saued. The king therfore cōfesseth his
 synne before all his hole realme the more
 clerely and effectuously / in that his com-
 mandement was spred so farre / and yet
 dureth vnto the worldes ende. It is a to-
 ken of true repentance when so noble and
 mighty a pryncce is not ashamed openly Cryst is
 to confesse his synne / Nowe the kinge let with be
 neth to honour god without images in in þ mid-
 spirit and verite. Nowe let be cōpare the dre of þ
 fygure with the trwthe. Cryste is the ail. fyr of t-
 gel in the middis of the fyr here present bulacion
 with be in the middis of our tribulacions
 The worlde is that hotte fornaice ful of
 afflictions kindled agens þ godly w here
 in we be nowe proued & tryed / Cryst was
 sent to be partaker of owz tribulacions by
 whose strypes & sufferinge we be healed. Isay. 53.
 These .3. yonge menis faith was so great
 that it changed þ kinges commandement
 it turned his hert / it deliuered thelr bo-
 dyes from the fyr / of this faith sayth Hebze. ii
 Paul that it quencheth fyr / it overco-
 meth kingdōs. This faith wil not knele
 ff it to any.

The exposition of

to any image nor crepe to any crosse but
onely to ~~A~~ lyuing god in heuen / Now is
not the kinge a shamed to cancell and re-
uoke his former wyked pzecepte ayensle
all the persi and babylon~~is~~ lawes / for he
fered god more then men / he wolde con-
fownd himself to exalt and glorifye god
almighty. Let all princes take hede howe
thet suffer images to stād in places where
men worship / & especially where hitherto
idolatrye hath ben committed / lest thet
prouoke & turke, & minister of gods wrathe
te destroye the. It is the office of kinges
to take awaye images & occasion of blas-
phemy and idolatrye / to punishe the spe-
kers and doers or wyters for the reuerēt
behaulour and worshiping of them / and to
maintain the prechers techers & wyters
ayensle thet popishe idols, the bishops.
Nowe to holde & hole chapter in mynde /
haue it here digested into .9. places with
the declaraciō of the after Philip. melan.

the first
place.

The first place is an example of the
slynde boldenes of men institutynge ne-
we worshipings / serulce / religions and
honours for God withoute his worde /
which all God damneth by this miracle.

The second is a doctryne / that sich vn-
godly image seruyce and false worship-
pings it behoueth to reprehende and to
dye

the thyrde Chapter.

43

dye rather then to obeye them.

Thirde. Gods commandment must
be preferred before all menis precepts,
powers, actes, lawes / yea and aboue the
comon peace and tranquillite of our lyues

fourthly. Blasphemye ought to be
refuted / as is here refuted the kings que-
stion saying: What god may deliuer you
from my hande

fiftly. What maner faith it ought to
be of bodely deliuerance / that is to
with this condiction. If it so please god.
And of the difference of the promises / so-
me corporall promises haue the condi-
cion / and some haue it not.

The sixte containeth the glorifica-
cion of the godly / contrary to the blasphemye
of the wyked / and the punishment of
the vngodly / namely of them that be the
ministers of other menis fury.

The .7. is a testimonie that in their pe-
rils god sendeth his aungels to the faith-
full.

The .8. hath the conuersion of
the kynge folowinge at the preachinge
and glorifying of the godly.

At last. The proclamacion teacheth it
to pertaine to princes to prohibit and pu-
nische blasphemyes.

f.iii.

first

The expositiō of

Let them alone blynde as they be/ euen þ
 blynde leaders of the blynde. For the. 4.
 The kynge not onely cōmandeth an vt-
 warde reuerent behauior to be geuen to
 the image but he addeth also a manifest
 blasphemie wherby he wolde vsurpe to
 himself a powr aboue god. As in alty-
 mes haue the tyrants derided the godly/
 whyles they paciētly waited for gods hel-
 pe. For ether be they Epicuris/belly be-
 stis/or els thinke they themselves the spr-
 rituall headis ouer the peple of god to cō-
 pest them by violence to beleue what they
 lyst/ as are þ popes, cardinals, bisschops.
 God often tymes by clere examles and
 bodely deliuerances chalengeth to him-
 self the glorie of his owne name as in þ
 4. of the kyngs. 19. of Sennacherib/ say-
 inge: Thou hast ben wode and in a fury
 against me / thy pryde is ascended vnto
 myne eares. But after suche shorning and
 derisions with blasphemies of god (as
 we se it of crist in tyme of his passion) and
 there foloweth the quakis/ eclipses/ der-
 kenesses at none dayes. Be not now the
 kings of the erthe committed one against
 another as it were shaking all the erthe
 with bataill and blodye warrer And is
 ther not derke ignorance of the trewth in
 some of theyr hertis in the middis of the
 clere

Tyrants
deride þ
godly.

pure erth
quakis
and pre-
sent
eclipses.

the thyrd Chapter.

43

clere lyght of the gospel, now spred ouer
all in euery tongue: Euen the naturall
dome creatures shall testifie/as did the
erth/the sonne/the rockis &c. and shewe
god to be sore agreued and to abhorre the
blasphemies of their maker. And euen
lyke Vengeance is lyke now to folowe ly-
ke derisions and blasphemies of god and
of his worde. The Very godly cannot dis-
semble at sicke blasphemies but openly
refute and rebuke them/saying: Ther is
oure god in heuyn whō we worship which
is mighty to deliuer vs. In expresse wor-
dis they saye: Whom we worship/to sig-
nify themselves to preche and pronounce
him to be the Very onely god which had
deliuered them/and this to be his worde
and the same to be his worship and reli-
gion which the iewes had/commanding
them not to fall downe before any image
nor to geue them any reuerent behauiour
Wherby ye se god not to be reuerently
worshipped nor acknowledged but in/ and
by the same worde which himself geueth
vs/and sicke reuerent behauiours before
images which haue not his worde for
them/but playne cōtrary & against them/
to be abhorred as cryst and paul teche vs.
Math. 15. Rom. 14. & 1.

The

The exposition of

1 The fift place teacheth vs to seke out
 the promises of God and to consyder the
 nature of fayth / how we shuld abyde and
 depende vpon God for our deliuerance.
 For the text openly preieth and pray-
 seth the fayth of sicke aknowlegers / for
 the promises require that we beleue that
 god both may and will helpe vs. But as
 concerning his will / ther is in some thin-
 ges a condicion to be added / as in corpo-
 rall deliuerances and bodely preserua-
 cions / Helpe vs lord / geue me helthe of
 body / deliuer me out of daunger fro my
 enemies / yf it be thy will. But the promi-
 se of grace / and remission of synnes for
 cristes dethes sake expressed / onely re-
 quireth that the asker beleueth it to be
 geuen him with out any condicion of his
 owne merits or fulfilling of the lawe / as
 some men yet dreame. For in the remis-
 sion of synnes and in the imputacion of
 rightwysnes and lyfe eternall god hath
 expressed his will / to be asked without
 any condicion. As hath the text. Every
 one that beleueth in the sonne hath lyfe
 euerslasting. Wherefore the effect of Cri-
 stis passion hath not Winchesters condi-
 cion. But the promises of corporall bene-
 fits / not onely require that we beleue the
 power of God to be myghty enough / but
 also

Ioan. 3.
 In his
 first arti-
 cle aga-
 inst D.
 Barnes.

the thyrde Chapter.

46

also that he will helpe vs / yf it please
him / when and how he hath decreed it
which condiction is not against the na-
ture of faith but declareth ^{an} obedience /
for all these must go together / faith / obe-
dience / prayer / to aske and abyde Godes
plesure. For so praye Dauid. 2. of the kyn-
ges. 15. And these. 3. men permitted the
ende and maner of their deliuerance out
of the ouen vnto Godes will and plesure
whom they were euer redy to obeye. But
the glozy of god they defended affirming
him to be able enough to deliuer them / so
that their faith waited vpon god / for si-
che consolacion and helpe / and when it
shuld please him to sende it them. So that
ye see the corporall promises of the lawe
to haue these condicions / but the promi-
ses of the gospell of grace and remission
haue no condiction / but be made frely in
criste and performed to the beleuers.

For the declaracion of the. 6. place / ye
shall knowe that therfore be corporall af-
flictions layde vpon vs to exerce vs to
prayer and to exerce our faith as it is
in Isaye / Forde in their affliction they
seeke the / tribulacion & sorofull groning
are to them thy nourtering and discipline
Wherefore let vs put away all mistrust /
and thinke not oure prayers and his pro-
mises

^{an} Gen

^{an} ed

Corpo-
rall pro-
mises ha-
ue cond-
icions but
not þ pro-
mises of
the gos-
pell. Df
6. place.

26

The exposition of

Whether misse to be in Bayne / yea although we
re God adde the condicion (yf it be thy will) for
saith B. God deliuereth vs when we call vpon
pon vs him to certifie vs of his presence / as it is
godely in the psal. I shall deliuer thee and thou
afflic. shalt glorifie me. And when he taketh
cions. not awaye oure present calamite / yet ge-
psal. 50. ueth he vs vnspeckable confort and euery
 his holy spirit. Wherefore his promise is
 neuer in Bayne to the beleuers. And there-
 fore cryst commandeth vs incessantly to
 praye. Albeit the deliuerance be differred
 to draw forth oure faith hope and patient
 expectation. But thus to do is harde vnto
 reason. For when god deliuereth not /
 menis myndis be broken beleuing them-
 selues not to be herde / then beginne they
 to doubt / or to thinke God to be angrye
 with them / & so to be full of indignacion
 against god and vtterly to fall from him /
 as did Saul. which temptacion / sayth
 must resist and aske encrease the more
 feruently / perswaded of helpe / although
 yet he feleth no helpe nor be lykely to
 haue any. For god will ether helpe at that
 present tyme / or sende some consolacion
 otherwyse / or mitigate the heuyness / or
 by his meruelous counsell bringe all thy
 desires vnto a better ende then thyselfe
 canst deuise or wyssh. faithfull he is in
 in tem

We must
 praye in-
 cessantly

the thirde Chapter.

47

In temptacion geueth vs a good escape.

~~In the~~ the miracle is done to conuer-
te the kyng to the confession of God/
which conuerted expresteth his confes-
sion and forbideth the blasphemies. Here
be princes taught to abolyshe all vngoda-
ly doctryne and false worshippings &c.
and to be diligent in setting forth godly
doctryne and the Cristen religion. For
Magistrates shulde be the keepers and
mayntainers of the hole lawe pertainyng
to discipline. For as they prohibit mur-
ther although thei cannot change menis
herts/so ought thei to forbidde outwarde
idolatrye blasphemies and externe reue-
rent behauiour befoze images, as crepyng
to the crosse, kyssynge, and knelynge and
praying befoze them/with all lyke vngoda-
ly worshippes, honours, rites, ceremonyes
be they neuer so decent and laudable be-
foze men. ~~A~~ execrable befoze God, for
that thei haue not his worde for them.
For albeit the office of the magistrate be
not the ministracion of the spirit/ that is,
cannot conuert menis herts/ yet ought
he to be the minister to defende godis di-
scipline and lawe/ & to be the cheife mem-
bre of the church to helpe the other mem-
bers that the godly doctryne be taught/
maintained, & preched forth to all other.

. 7 .

Luc. 16.
A xx

This

The exposition of

The.4. This fowerth chapter sheweth the
chap. kynge for his vngodly securite in welthe
 & pryde to be cast oute of his realme / & at
 last for his repentance to be restored. For
 albeit the kynge had by these interpreta-
 tions of his dreames / by this miracle &
 by the doctryne of Daniel a great taile
 and knowl^{de} of the almyghty god of Is-
 rael / yet did his spiritualtye that is to
 saye: his wyse & lerned men / sothe sayers
 forcerers enchaunters or philosophers so
 bewitch him that they extolled him vp
 into sicke a securite and pryde that he
 anon forgote god / forgote himself / and all
 that God had done to him by these holy
 meⁿ. And therfore he had yet another fere-
 full vision which is here rehersed of him
 self / and he was punished / put out of his
 kyngdome / lost his mynde / made lyke a
 brute beste / and so after his punishment /
 restored to his mynde & kyngdome / with
 an vnfayned couersion and trew penance /
 he setteth thus forth his proclamacion.

Chap.4. **Text.** Nebucadnezar the kynge / vnto all
 peple / nacions / tongues thorow all the
 worlde dwellinge / wyssheth and prayeth
 that your peace be eucreased. I know it to
 be my dewtye to tell you the signes and
 wonderfull miracles which þe most hyghe
 god hath wrought vpon me. For his co-
 lours

the fourth Chapter.

48

kenes are meruelouse great / and ryght
mighty are his miracles / his kyngdome
is an euerlasting kyngdom and his powr
is perpetuall. I Nebucadnezar / happye
and prosperouse in my familie / and ryche
in my palace / did see a dreame so ferefull /
that my thoughtes in my bedde troubled
my head greuously / wherfore I sent oute
a commandement / that all the wyse men
of Babylon shuld be brought vnto me / to
interprete my dreame. Then were there
brought before me the wyse men / the sooth-
sayers of chaldey / astronimers &c. vnto
whom I tolde my dreame but þ interpre-
tacion therof they cold not tell me / vntill
at last there came daniel vnto me / whose
name is Balthasar after the name of my
god / which daniel hath the spirit of the
most holy god / and vnto him I tolde my
dream saynge. Balthasar cheif master of
the wyse men & astronimers all / in whom
I knowe to be the spirit of the most holy
god and that ther is no secreete mysterye
hidde from the / tell me my dreame & what
it signifieth. For this was my dreame in
my bedde. I did see a tree vpon the middis
of the erthe whiche was fayer and highe
The tre was great and stronge / so high
that it reached vnto þ heuene / and might
be sene to the farthest parris of all the er-

Baltha-
sar is þ
most hy-
ghe ke-
per of
tresure.

The exposition of

the / ~~the~~ branches were fayer & lusty to be
holde / ~~the~~ frute so plentiuouse that it was
meat sufficient for all thinges / Under it
as it were in a pleasant shadewe there
dwelt the wylde beastes / and the birdes
nestled in ~~the~~ branches / and all thinges ly-
uinge were fed of that tree. And whyle
in my dreame I behelde it / lo there came
downe from heuen in great speede an holy
aungell / crying lowde and sprkinge thus
kutte downe the tree / and loppe of ~~the~~ bo-
wes / smyte of ~~the~~ branches / and skatere
away ~~the~~ frute / and let the beastes & bit-
des flye their wayes from it / but the stok
with the rotis thereof leaue still in the
grownde / with chaynes of ~~the~~ & brasse
so tyed that he may go and graze in the
wylde felde and ly downe Under the dewe
or rayne of the heuens / eating the moyste
grasse with the brute beastes / and let the
humane or manis reason be taken from
him / & brute beastes senses be geuen him /
vntill the course of seuen tymes be passed
ouer him. And this thing was decreed by
the sentence of these speedy watchers in
the counsell of these holy messagers from
heuen / that al men lyuinge shuld knowe /
that p most highest must so rule & raigne
in the kingdom and empyre of any mortal
men / that to whom he lyst to geue it / that

^ Ger
^ Ger

^ Ger

^ Ger
^ Ger
^ Ger

^ Iron

that

shal raigne in it / and if he lyst / he will lyfte vp there vnto the moste abiecte and vileste man. This dreame I kynge Nebucadnezar did see / and thou Belthasar tell me what it meaneth / for all my wyse men cannot interpryte it to me. Thou cannest for thou arte endued with the spirit of the holy goddis.

Danielis doctryne had confounded the wysedom of all the kinges spiritaltye / & therfore thei enuyed daniel and all the iewes so gretely / and kept the kynge thus long from this so godly an open confession and general pistle sent forth declaringe his faith and repentance. This pistle sheweth howe secureprowed, & negligent, he was in his prosperite / Into whiche securite negligēce, & pryde, it is to be thought that his enchaunters, sothe sayers, & spirital wysemen had casten him for feare he shuld haue left his olde false religion.

Now therfore the merciful god at last / whiche hath the kinges hertis in his hand had cast him into a nother fereful dreame wher vpon he was thus moued to sprede forth the glorie of god & his owne penitent conuersion. first the kinge confesseth his faith / then he sheweth the miracles of the .3. former chapters / affirming no god able to do these miracles but onely

Dion. 21.

The expositiō of

þ god of daniel / and at last he concludeth
 the kingdō of cryste (as it is in the.2.ca.)
 to abyde for euer / god to be the changer
 of kingdoms & constitutor of kings. And
 here note diligently / Securite to be the
 companion of welthines / which securite
 casteth downe the kinge hedlong into þ
 forgetting of god / so that he was become
 negligent & proude & in conclusion lyke
 a brute beaste. As saith the psal. When
 when he was in honour he vnderstode it
 not / wherfore he degenereth into beastly-
 nes. In this state (ah lasse for pite) lye
 many noble men of which securite saith
 dauid / when I was in prosperite / then I
 thought neuer to haue fallen. But þ ser-
 cher. A of sich vngodly securite & welthy
 men / þ visitour of wykednes / cannot long
 suffer sicke sewer, negligent, proude, wea-
 k persons to continue / as the scripture
 testifieth. Let al princes beware how thei
 stande in longe prosperite and trust & de-
 lyght to miche in the same. I was in my
 howse / said Nebucadne. A as happye pro-
 sperouse, and welthei as any man / althin-
 gis succedinge to my desyer / myne eni-
 mies all suppressed / no where any man so
 hardy as to make any sedicion / I had ry-
 ches aboundantly / all men fered and reue-
 renced me as their moste mig hty kinge
 I had my helthe of bodye / methought I

Securite
 is þ com-
 panio of
 welthi-
 nes.
 psal. 48.

^ out

^ the

Edg pro-
 sperite of
 kings
 wyl haue
 a bitter
 ende.

^ 3

was wyse and prudent / And to be breif / I
 had all things as Victorics &c. at my com=
 mandement. But yet knew I not how gre=
 uouse a fall and heuy a chaunce stode at
 my doze / & how nighe was the aye p tree /
 & how frayle and brytle is securite & wel=
 thenes to mortall men: wherof god so af=
 frayde me is so terrible a dreame / that all
 things beganne to be to me suspecte / fere=
 full / Vnsauory, & redye to fall fro me. And
 the greatest feare of all was / of some sodē
 mischaunce now hanging ouer my heade
 redye to supresse me. Lo here we se the fe=
 licite of man in this worlde / whiche be it
 neuer so hyghe and great yet in a momēt
 maye it be fallen awaye / yea euen a drea=
 me / lo / may tarpe and turne sicke felicite
 bak ayen in the middis of his course. Sew=
 erly the scripture aboundeth with exam=
 ples teching vs / all present and longe fe=
 licite to be grettly suspect. What a plea=
 saunt fertile country did lot chose him
 self in Sodoma: he dwelt there long plea=
 santly / But with what perell at last esca=
 ped he Dauid had gotē him at last great
 quietnes sittinge at home / & was he not
 anon an aduouterer yea and in that wel=
 they securite withe the great displeasure
 & prouoking of gods wrathe did he nowm=
 ber his peple. The riche man in the gos=
 ℥ ii. pell

Deut. 32.

his

promis

is by

promis

The exposition of
pell promising himselfe solong lyfe & qui-
etnes / harde anon. Wh folc / this nighte
shal thei take thy lyfe from the. And the
peple of Israell as oft as thei weyed we-
al and fatte as saith the song of Moses
& were dilated / so ofte did thei kikk ayenst
forsake / and forget their lorde god. Also þ
chirche being vnder the tyrainouse em-
perour was the holycr / but after the fa-
uour of constantyne and other crysten em-
perours / it degenerated muche from his first
beutye into a deccit full deuillcshe, defor-
mite. And who was happier then adam in
Paradise / and yet he stode not there long
Haue not men reputed most holy / ben syn-
ners / yllse / and euen the wysest haue ben
deceyued / and the moste strongeste haue
had a fall. Wherfore right wyse is þ coun-
sel of the apostle saying / He that stondeth
take hede he fall not. Note therfore howe
playnly þ kinge here describeth his owne
arrogācy / saynge I kinge Nebucad. was
blessed happye &c. he saith not / the god of
heuen made me thus happye and so ful of
prosperite and welthe / but I was happye
quiete riche, victorouse, sewer &c. and all
thorowe my owne wysdome, prudence &
policye. But when god (as saith dauid)
had hidden his face from him / he was a
fraide / God hid his face from this se-
wer

the fourth Chapter.

51

wer negligent and proude kinge / for that
he trusted moze in his owne then in the
kingdom of god. And as dauid was iuged
of god / and rebuked by Nathan / eue so by
this dreame was Nebucadnezar iuged of
god / and of daniel by the interpretacion
therof corrected, and called to repentace,
lest he shuld haue ben condemned with
the worlde. Trouble punisshment and per-
secucion, begyne at the howse of god.
Wherfore god by this dreame not onely
correcteth and punissheth this king / but
also cōpelleth him to serchout & to knowe
þ meaning of his dreame. But he synned
gretely in that he firste in the beginning
askid not counsell at the seruant of god
but at the manicles of the deuil / There
is the testimony of dauid / sayng / oh lord
I call thy testimonies into my counsell.
Wherfore when þ wyse of þ worlde could
not interprete these dreames / and daniel
coude do it / it is signified not onely the
same to be trewe (lorde bringe thou to vs
helpe / for dayne is the helpe of men) but
also god alwaies before þ reueling of his
worde to confounde the wysmen of the
worlde / Wherfore þ king callinge daniel
to interprete his dreame / cōmendeth him
first / of his name / of his spirit / of his pa-
storall office & of his conlinge and lerning

~ must
Jere. 27.
and. 49.
Prou. 11.
Luk. 23.
1. Pet. 4.
kynges
ought
first to
aske coun-
sell at þ
servants
of god.

G. iii.

that

The exposition of

that thus the doctryne of p^r ^{the} might
be ashamed & the worde of god flozisse
in his kingdom. As miche ^{as} said of p^r
narracion of his dreame & of the Vocacion
of daniel to expownde. Nowe let vs he-
are daniel declaring his dreame and cal-
ling the king to repentance.

Text. ¶ Then Daniel called Belthasar be-
ing amased spake not almost of an howre.
He was so astonned that the kynge began
to awake him oute of his troublous cogi-
tacions and heuye mynde sayinge: Bel-
thasar/let not my dreame nor the inter-
pretacion therof in any wyse trouble or
hurte the. Vnto whom Belthasar ans-
wered sayinge: Ah my lord and kynge.
This dreame come vpon thyne enemies
and the interpretacion therof vpon thyne
aduersaries. The tree sene of the so gre-
te, so hyghe, &c. it is euen thou thyself (as
kynge) so greate, and mightye that thy hy-
ghe maieste attayneth to the heuens and
thyne imperye vnto the farthest costes of
the erth. And as towching him/oh kynge/
(whom thou didst see a watcher/an holy
one flying downe from heuen crying/ cut
downe the tree and destroye it / permit-
ting the stok with the rotes to stand still
in the grownde/the same in chey-
nes to go graze vpon the felde and to lye
vnder

the fourth Chapter.

52

Under þe dewe & rayne from aboue / cōman-
ding him to eate wth the beast is tyll his .7.
tymes be past) this is (oh king / the inter-
pretacion & sentence of the most hyghest
decreed agaynst þe (my lord & kyng) When
shall cast þe forth to dwell with the besies
of the felde / suffring the to eate & fede wth
their oþer and thou shalt lye wett vnder
the skye tyll thy seuen tymes be past / that
thou shuldest knowe the most hyghe god to
be kyng & ruler ouer all the realmes
of mortall men and to geue them to whom
he willet. But what signifieth the stok
with his rotes to remain in the grounder
Veryly that thy kyngdom shall stande to
thyself to enioye it so long as thou shalt
acknowledge the god of heauen to be lord
& king ouer it. Wherefore (oh my king) let
my counsell please the / allowe it / redeme
thy synnes wth ryght wysenes & thyn in-
quities wth iust doing to the pooz afflic-
ted / so that thy felcitate may be prolonged.

Daniel was of a more feruent & faith-
fuller spirit toward his kyng / then be-
now a dayes these flaterers so nyghe the
in fauour feeding their affectis. For he so
loued him / that he wolde tell him þe trouth
were it neuer so odious, bitter, & displea-
saunt vnto him. But in that he stayed so
longe ere he spake / he declareth his pru-
dence /

B. llll.

dence /

~ Didge

The exposition of
dence/both because he wold not seme ras-
she & also lest he shuld apere to reloyse of
the kingis misfortune. For albeit he was
now with his countrymen in captiuite/
yet wolde he be faithfull to the king and
honour him iustly/yea although he knew
how tender and delicate be princes cares
corrupt with the gloriouse glaueringe of
flatterers/and therfore the soner exaspe-
rated with sharpe and heuey tydings.
The astonned slacknes of daniel caused
the kinge to be the gredier of the trewth/
which also seing the prophete to be so trou-
bled in himself/& as one not gladly wil-
ling to tell him of sich heuines/was the
more desyerpuse to heare it and to haue
his counsell. For the kinge perceyued so-
me waighy thing to be signified against
himself. For where the diuine iugemēts
so feare an innocent prophete/miche mo-
re shuld they be terrible to a wyked king.
But yet the goodnes and icntelnes of
kinge apereth againe/in that he anima-
teth the prophete exhortinge him to tell
it whatsoeuer the dreame be/pardoninge
him whatsoeuer he shall saie: But daniel
elegantly and wysely first mitigateth
p mater/praying that these mischances
signified/might fall vpon the kynges eni-
mies. By which wordis/he nether spea-
keth

the fourth Chapter.

53

heth agaynst gods will / nor yet dissim-
bleth / but sheweth himself to be heuye for
the kings misfortune / declaring himself
to be the kynges frende / or els he shulde
haue wysshed euyl to himself. As though
he shuld haue spoken playnly / for that I
hold my peace so long / thinke not that I
dowte of your dreame / but because I per-
celue it to be a fearfull vision / I pray god
that it fall not vpon you.

Daniel in telling the dreame / dige-
steth it goodly into thre partes / first de-
claring the felicity and prosperite of the
kyng. Secundarily his punishment.
Thirde his repentance. First he telleth
him that the tree so great and hygh with
all hir beuty / birdis / beastes and fru-
tes &c. signifieth the kyng Nebucadne-
zar: for that god had subdewed to him all
other realmes / wherof before / he was
called the golden head, and that not one-
ly for his ample power / but also for his
hygh arrogancye and pryde attributing
to himselfe in his securite the glorye of
god / whose imperye is ouer heuen and
vniuersall erth. He also magnified him-
selfe the more for his often victories.
For he was the Monarch of the worlde.
And his name was fered ouer all. The
fayer branches of it / are his myghty no-

The 62^a
ches.

bles

The exposition of

The frutes. bles and princes. The plentiuouse frutes
 signified his yerely rentes and giftis to
 his subiectes and all nacions willingly
 brought him. By the birdes nesled in the
The birdes. branches were signified his hygh, lerned
 wyse men sothe sayers &c. taken as spiri-
 tuall men being of counsell with his god.
 dis, to bringe to the kynge their oracles
Mat. 13. answers from them / for this beky brode
 & delyghteth yet to sitte and nesle a loft in
The bea- their easy plesant nestis. By the bea-
stis. styng under the tree / be signified the
 subiectes and comons lyuing quietly un-
 der his lawes / defended by the kynges
 power / and as it were under his winges.
Lerne ye And as this goodly myghty tree fedde
kynges. & defended all these creatures / so ought
 the godly kynges as I say sayth / to be the
 nourcers and feders of their subiectes / se-
 ing them vertuously brought up in gods
 lawes / defending the innocēt poze afflic-
 ted with iniuries / and punysshinge the
The of- malefactours. For it is their office / not
fice of onely to defende the publyk peace but al-
kynges so punyssh the malefactours and preserue
 and promote the godly lerned and to ta-
 ke charge lyke a father and mother ouer
 the church of criste, seing it taught gods
 worde faithfully and purely / quenching
 idolatry / and suppressinge all supersti-
 ctious

clouse rites &c. and tradicions of men.

Hitherto pertayne all the places concerning Magistrates which kings and princes ought to know / for the good workes of kynges and princes are to do their office expressed in the scripture. Also the comd peple and subiectes signified by the lyuely fowles and beastes fedde out of þ tree / their office and dewty is to geue thanks to god for the frutes and shadowe of their tree / and serue and obeye their prince praying incessantly for him. And albeitt the golden head and this fayer tree signified the Babylonia monarchie and kyng / yet pertaineth this doctryne vnto euery emperour and prince yet lyuing which doinge his office / is the very golden gifte & most flourishing frutefull tree of god.

Secondarily where he seeth the speedy watcher and holy aungell so haastely descending &c. He monistheth the kyng warning him of the iugement of god and of his owne humiliacion and defection. For the Voice of the holy watcher was þ sentence and decree of the most hygh god against the kyng / which vseth his aungels thus to serue kynges and all good men / which are sayd to come downe that they shulde knowe manifestly whether they were so great arrogancye, securite
and

The expoficion of

Augels and ingratitude in the kynge or no/as in
come Gene.ii. The lord ſpeaketh lyke wyſe of
downe. & Sodomits. I will go downe & ſee whe.
Cap.ii. ther the noyſe which is comen bp to me
be done in dede. And aye / when they
had buylded the towr of babel. The lord
went downe to ſe the cyte / which phraſe
of ſpeche lerne all iuges to not be to ſwyft
in ſentence geving / but before all things /
diligently to ſcrche oute and knowe the
cauſe. Here therfore firſt came downe the
aungels and knewe the arrogancye & ne-
gligent ſecurite of the kynge. Wherefore
they / hut downe the tree. That is to
ſaye / caſt downe the kynge from his digni-
te and honour / and let him be humbled.
Then was he for his melancholy furze
and haſtines caſt oute of his realme of
his owne nobles / which was for that ty-
me his confuſion & deſtruction. And now
he not being acknowledged of his nobles
noz of his comds / it is berefyed his bran-
ches to be / of, both greate bowes and
ſmall twigges / and all bothe his birdes
and beaſtis to flye from him / oh merue-
louſe ſoden mutacion of & hyghe hande of
god by his juſt iugemēt to leſe his ſubjects
becauſe himſelf wold not be a ſubject vnto
God / which becauſe now he lyued a
eaſily barbaroſſe lyfe beinge mad an
out

psal. 76.

the fourth Chapter.

47

out of his witte / he was counted worthe-
ly with beastes as to eate lyke meat with
them / to lye wett in stormes without / & to
be associated with them / his heare / his
nayles ouer growne / & his bodye made
harde and wincled with cold and heate
And that by seuen tymes / that is half an
hundred made euen thre yeres and an halfe.
For the persians diuide the yere into 2.
tymes / that is / into wynter & somer / or 7.
tymes / is taken for þe iust complete tyme
sufficiēt for his punishmēt geuen of god.

And here be we lerned þe holy a waking
aungels to be the keepers of godly kinges
& their realmes in all their wayes / as saith
the Psal. The aungell of the lord shall
worketh round aboute þe godly. Hitherto
pertaineth the examples of godly kinges
of whom there was euer but a fewe euen
in þe peple of god / wytnes Jesus Syrach
49. Also the holy watching aungels do
threaten plages vnto vngodly emperours
and princes / as ye here see him crye kut
downe the tree / where ye see the example
of arrogāt proude, ingrate negligent prin-
ces transgressours of gods lawes and the
nowmber of them to be great in the peple
of god / vnto whom their destrucciō is tol-
de them befoze of the prophets / As saide
Jonas to the king of þe Nininites / There

Aungels
kepe kyn-
ges and
their re-
alme.

To wy-
ked kyn-
ges god
threte-
neth de-
struccion

be

The exposition of

To þe re- be yet but .40. dayes befoze thy destruc-
penters/ cion/ At laste/ we be lerned/ god to mitt.
payns be gat the plages to the true repentāte / as
mitiga- blodde the holy watcher / the stok with
ted. the rotes to remayne / that is / his king-
 dom not vtterly to be destroyd / yf he re-
 pent / example of Antioch / which repen-
 tant was reserued. For the watchinge
 the fere of god is holy aungell sayde: Thy kyngdom shall
 of god is the only stand still to the as long as thou acknow-
 way to legeest the power and dominion therof to
 kepe real be of God. So that in fine / he saith no
 mes. nother wais to be to conserue a kingdom
 but to abyde in the feare of god as testify-
 eth the .33. psal. of all kings & princes wor-
 thy to be lerned.

Iesus is
þe mouth
of God.

what coul
selought
to be ge-
uen to
kings.

The sermon of daniel is the some of þe
 hole diuine scripture / Iesus to witnes e-
 uen the mouth of god, commandinge to
 preche the lawe & gospel / thus saing, pre-
 ache ye in my name repentāce and remis-
 sion. The counsel of daniel is the worde
 of god as it is clere by dauid daniels bro-
 ther in cryste / saing. The worde of god is
 my counsellor. As daniel hath taught vs
 so it becometh vs to teche other / as saith
 paul / diuylde truely & imparte the worde
 of god to other / wherfore whē daniel wys-
 shed that his counsel might please þe king
 he wolde teche the kinge no nother waye
 to es-

to escape the wrath of god to come, then
by repentance accordinge to the lawe and
so to beleue all his synes to be forgiven
him/for/and thow we onely the faith and
confid^{ence} of the mercy of god / promised
in cryste.

Demt

Herof may the godly sprited be led in-
to the knowlege of the other iugements
of god. for god nowe punisheth to amende
us / w^h shal at last / if we amende not /
plage us to punishe us. Nowe he seeth
the figge tre planted in the vyne yerde / &
he coming to seke therof frute / & none fyn-
ding / biddeth þe vyne keeper / kut it downe /
saying wherfore occupieth it the grownde
vnto whome he answerthe . Sir let it yet
this yere growe vntill I haue digged it
aboute & dunged the rote / And if it bringe
forth frute it shal stonde / orelis let it be
kut down. The vntyrifty sone taketh his
fathers substance and spendeth it vicio-
ously / & at last was compelled to come to
the hoggis troffe for hunger / but after-
warde he repented him remembryng his
fathers benigneite / and so he retourning
home is receiued with grete ioye. Let vs
conferre these & lyke parables with this
storye / And we shal lerne our first parent
Adam created of god to haue bene in so hy-
ghe a dignite that he might haue bene
com.

Luke. 13.

^ *storged*

The opposicion of
compared with the aungels / reaching to
heuen for that he was so excellently
with gloze & innocencye / beinge siwer/
immortal / and lorde of the creatures of
the erth / of the sea and ayre / made vnto
the image of god. But yet did this vnhap-
py felicitye make him forgete god his ma-
ker / and as an vnprofitable tree to be kut
out of paradise. But yet abode the stok in
the rotes / and in criste was his dignite
conserued yea and encreased to / in that
he repented. And euen thus haue we our-
sels lost our kyngdom / looking for greuous
ser punishment / vnlesse we obeye this
most holsom counsell of daniel / which coun-
sell also all the scripture geueth vs / and
crist exhorteth vs earnestly therunto.
Onely the deuyl reclameth and shutteth
vp the bowels of mercye / oure myndis he
puffeth vp / and entyseth vnto vnrigh-
tynesse to make vs his perpetuall cap-
tiues. The hebrewe text hath redeme thy
synnes with rightynesse. Of the which
the defenders of their merits and aduer-
saries to faith iustifying / can take no hol-
de as they seme to themselves. For the vtry
rightynesse oz forme of rightynesse ma-
king before god is onely of faith wherby
oure synnes be forgouen / of þe which faith
tree to almosse, and workis of mercy pro-
cede

the fourth Chapter.

57

cede as doth the light from the sonne and
heat out of the fyre. Synnes be redeemed
before god in the rightwysenes of faith.
And they be redeemed before men in the
rightwysenes of the lawe / of good wor-
kis / of mercye / as yf se here the almosse to
the poze to folowe at the redeming and re-
mission of synnes before god in the right-
wysenes of faith. So that the kynge iust
dealing, his mercy compassion of the poze,
were the testimonies of his repentance
& iustificacion by faith. This counsell of
daniel containeth the hole lawe & gospel.
First to know our synnes by p^r lawe / then
to repente / and by faith to be absolved / of
which all / as out of the tree ther procede
p^r frutes of repentance & faith that is the
workis of loue and mercye to the poze af-
flicted. This counsell of daniel geuen to
the kyng declareth / God straightly to re-
quire of the kynge and princes not onely
the obedience of his ten commandemēts
but also princely iustice that is the dili-
gent cure and charge of his chyrche /
which was then (as it is now) cruelly
entreated in captiuite of menis tradi-
cions / by the chyrche vnderstande his
subiectes to whom the kyng eⁿ a pu-
blithe peace and fredome quietly to heare
tryst the worde of god p^rchered. And what
Daniel taught his kyng / the same ought

Two ry.
ghewys.
nesses /
one of
faith one
ly before
god / and
another
of p^r lawe
before
men.

The or-
der of iu-
stificaciō

a mony

The expositon of

all prechers to teche their kynges. For
danielis doctryne pertaineth to all em-
perours and kynges and prechers vnto the
worldis ende / and especially vnto this
last tyme of the last Monarchye wherin
the same face of church apareth / which
then was sene.

¶ Nevertheless yet came all these thin-
ges ouer the kyng Nebucadnezar. For af-
ter .12. monethes / the kyng walkinge in
his princely palace of Babylon sayd thus /
Is not this great and mighty Babylon
which I myself haue buyled by my now-
re mighty power into the glory of my ma-
iestey a worthy beaute for a kinges house
a familer Whyles the kyng was thus
speking / there fildowne a voice from he-
aueyn sayinge: vnto the (oh kyng Nebu-
cadnezar) it is answerde and decreed /
that thy kyngdome shalbe taken from the
thou shalt be casten out fro menis compa-
nye / and with wyld beasts shalt thou
lyue / eatinge grasse lyke an oxe tyll thy
seuen tymes be passed ouer / to the entent
thou shuldest knowe the moste hygh God
to gouerne and rule the kyngdome of mor-
tall men / to change and to geue them to
whom he willeth. And euen in the same
homer was this thing so fulfilled in Ne-
bucadnezar / that fro men was he casten
forth

forth to eate grasse lyke an ope / to lye
forth wette vnder the shye vntyll his hea-
res were growne lyke þe fethers of egels
and his nailles lyke the clawes of byrdes

These wordes speaketh the kynge of
himselſe as it were spoken in the persone
of another man. All these thynges came
to him / because he corrected and fered by
dreames and monished by Daniel / yet
wold he not repent and amende his lyfe.
Nether did it repent god of his sentence.
But he toke him in the middis of his vni-
godlynnes when he thought himself most
seuer & welthy blowinge forth his owne
gloziouse pryde / his triumphes and ma-
gnificence not rendering the gloze vnto
god / and therfore by this voice from he-
auen was he thus condemned and pu-
nished. God had tarped longe enough
for his repentance but because he was euer
ry daye worse and worse he printed into
him the depelyer his punishment / rebui-
kinge him the more sharply. But here let
vs note the condicion and state of an im-
penitent kynge for all his godly teachings
prechings to him exhortacions monitions
and godly booke deliuered him by his pro-
phetes and lerned men. He walked vp
and downe / whiche is a token of anydle
and priuate persone / he behelde his glo-
riou.

The expositiō of

richesse costly buyldings / with such wordis
as declared wherin stode his transitory
felicitie and Bayne affectis. Here thou
seist a kyng ouer so many nations prouin-
ces and tongues ydely walking praysing
himself / as though in all his so wyde a
realme there had bene no seruise thinge
for him to do. How many poore afflicted
persecuted good men were there oppres-
sed: was daniel and his felowes, the pe-
ple of god there preching vnto him in ca-
ptiuite / all (thinke ye) well entreated:
Wanted the kyng at that tyme no good
counsell nor learning: where stode the po-
re men with there causes to be hearde:
Whatsoeuer honest passe tymes (as they
call them) be imagined for kyngis to re-
create their spirites, pressed with studye
and labours for the preseruacion of their
realmes defense of their poore and punis-
shing of malefactours yet in their passe
tymes / let them beware lest iustice / equi-
te and iugement be neglected / as they
were in this kyngis ydle deambulacion.
For by suche ydle securite kyngis haue
fallen with Nebucadnezar into arrogan-
cy, pryde and at last into blasphemyes /
and so cast out of god from their realmes.
And especiallyliche noble men as haue
bene endewed with great giftis & prospe-
rouse

and

the fourth Chapter.

59

rouse successes. For when they worship
their giftis / their power, strength, trium-
phes, victories / their riches &c. as their
strange gods / then beginne they to despi-
se the very god. Whose comminations
once neglected, they wille themselves to
be worshipped for goddis. Example of
Sennacherib thinking himself stronger
then God. Timothe of Athens boasted
himselfe openly in his oracion sayinge:
This victory haue I done and not fortune.
Great Pompeius sayd he wolde with
one spurne of his fote fill all Italie. And
thus by sicke securite fill Nebucadnezar
into pryde and synned agaynste the first
table, trusting to miche to his owne wyse-
dom and strength / right wysnes, policie
and power / of which ydolatry he fill into
the breaking of the second table / euen in-
to the oppression and persecutinge of the
chirche of God. Also / God not to maye
bere nor suffere long these fower and wel-
they proude contempters of his worde /
namely the rulers of his peple / not onely
by all the comminations of god / but also
by the example of all kynges and prin-
ces destroyed for their securite and pryde
we maye well confirme it. Howe misera-
bly was Sennacherib destroyed?
Timothe / after that proude sayinge / no-

Sennac.
Timothe
Athene.

Pompeius
the great

Sewer
a proude
kynges
god ha-
teth.

Th.iii.

thing

The exposition of

thing prospered. And how wretchedly
Pompeius that byspurner of the earth pe-
rished/Lucanus describeth it. And how
heuey was the image of this kyng/Da-
niel here paynteth him/tellinge him not
onely to lese his kyngdome/but also his
mynde and gloze which was miche be-
ter. further more that this example of
the wrath of god not being able to bere
fewer and proude kynges be not wyten
for ploughe men and carter/but for em-
perours and kynges to lerne them most of
all to fere god when they most flourish/
haue yet moo examples. If god in dauid
cristes father might not bere the trans-
gression of his .ic. precepts/but for drias
sake onely caste him out of his kyngdom.
Undoubted and certayn is it/none of the
kynges of the earth to stande longe unpun-
ished in their securite and pryde. Where-
fore let all good princes lerne this lesson
longe to rule well/euen not to worshippe
themselues and their actes but to wor-
ship god as he teche them/nether their
owne belyes and lustes to nourishe and fe-
de/but to nourish the churche of cryste.
What princes for albe it the kyngdoms be the houses
shuld do and houer of the churche / yet for the
trew churches sakis do the kynges and
their kyngdoms prospere and flourish/

the fourth Chapter.

60

as wolnesseth the scripture. Wherefore let
all emperours / kynges, and princes, seuer
and proude wyte in the middis of their
hertis this saying of Daniel. Thy kyng-
dom shal be taken from the / to teche the to
knowe the moste hyghe god to rule and
gouerne mortall menis kingdomes / and to
geue them to whom he lysteth. For what
els dothe daniel here teache but all suche
weake seuer emperours kynges and prin-
ces to be plagued lyke Nebucadnezar yf
they repente not and cease their persecu-
cion of cryst and of his chyrche this daye
captiued vnder their vngodly articles/
actis / institutions and traditions, con-
tempning gods ministers callinge them
to a better mynde / as did here the kyng
despyse daniel admonishing him / & ther-
fore was he depriued of his kyngdome
wytte and mynde to.

a p^{er}son

a thy

as

But after this / I Nebucadnezar
lyfted vp myne eyes into heuen and came
agayne to my mynde. And I blessed the
most hyghe god / the euerlastinge lyuinge
god I praised / and magnified whose re-
gall power is perpetuall and his kyngdo-
me dureth for euer and euer. For all the
inhabitants of the erth are naught and
nothinge esteemed in comparison to him /
which at his pleasure doth what he lysteth

Text.

¶.iii.

as

The expoficion of
as well with the company of heauen as
with the dwellers vpon earth. Neither
maye there any man let or holde back his
hande/or faye to him/what doift thou? or
wherfore haft thou done thus? In this
fame tyme my mynde came againe to me/
I receiued aye my glozy/the magnifi-
cence of my kyngdome/my imperiaall ma-
teftye/my fhappe and forme were refto-
red to me/My counfellers and my nobles
fought me oute/and I was fo reftored in
to my kyngdome that my maiefly was
more ample then before. Now therfore I
Nebucadnezar prayfe/extoll/magnifye
the kyng of heauen/all whose workis be-
trew and his wayes right and iuft. It is
he that maye cafte downe full lowe the
prowde.

and the
This deleccion and humiliacion might
not the kyng knowe bringe in his mynde
fecuritye and arrogant pryde. For then he
blasphemed/he compelled men to idola-
trye/and was an heuie burden to all his
realme. But nowe he tamed and plagued
of god/beginneth to repente and is nowe
reftored to his mynde/nor thus afflicted
he knoweth god and himfelfe/he murmur-
eth not againft god for thus punifhing
him/but he breaketh forth into his prayfe
confeffing his iuft dealinge with him for
his

his offences / thus to be punished worthe-
ly / which he coulde not haue done except
god by his graciously goodnes had thus
lyfted him vp and geuen him vnderstan-
ding. Here therfore haue ye an example
of a penitent kyng / which deliuered from
his miserie geueth god thankis / accor-
dinge to gods promise, saying. Call vpon
me / and I shall deliuer the / & then shalt
thou glorifie me. first here is described
the affect of a penitent herte in his tribu-
lation and arysinge therout / confesseinge
god to be iust in his threatis of the lawe /
and to be mercifull according to his pro-
mises of the gospel. Thus did kyng da-
uid repente and make his confession in
the .51. psal. And daniel by hewyse cap. 9.
powereth forth his herte before god / tea-
chinge vs by hewyse to repent and to be
conuerted to God. Secondly he ex-
presseth the frute of þyngs repentance /
that is to wete / God to geue miche more
ample giftis to the repentant then he toke
from them / as ye see him to haue done to
Job in his last ca. And daniel / for his mi-
series / oh how greate rewardis receyued
her. Thirdly he expresseth the forme of
thankis geuinge / euen to affirme god to
reigne all the psalm. 118. and also in the
hole psalter. For what els is the psalter
boke

The con-
fession of
a peni-
tent.

A vnder

The exposition of :
Thepsal booke then the glasse of the most holy tri-
ter is p nite into this ende wyrtyn for the chre-
booke of p che of the lyuing god/to lerne so to repen-
trinite. te and asfir our delyuerance to geue than-
his to god as here do the kynge.

Doctre

e

ynge

Now sth all thynge be wyrtyn/as Paul
saith / for owz doctryne / let vs beholde
whether there be not yet dayly daniels
with their felowes sent vnto empyrowe
and kyngdome admonishinge them of ly-
ke mutacions and soden fallis / consyden
how their wordis be regarded and their
persones entreated. And whether for
their cruell persecucion they be not, or ly-
helly to be shortly kut downe lyke this
tree/caste oute of their dictions empyres
and realmes, demented with dryyllis the
doctryne degenerated into brute beastis fo-
lowinge their sensuall beastly lustes / ha-
uing their consciences fettered with me-
mis tradicions / snarled with superstiti-
ouse ceremonies and romish rytes / lying
yet still without the trewe chyrche, naked
all vertu in stormes and derhenes of er-
roure more palpable then in the seruitude
of egypt/because they will not receyue
fre gospell of the lybertye of the spirit to
be regenerated by faith/ & so to do cryste
Bpon them, to be houered with his right
wysenes holynes &c. for these dreames

1. Cor. 1.
Galat. 3.

and

and Visions be dayly sene/ & as the first Monarchye was by daniel propheted to be kut downe/ euen so is this last Monarchye of the Romans threatened lyke wyse of the watching aungell to be shortly smyten downe/ and the euerlasting kyngdom of cryste to be reueled vnto all fleshe, newly rysen from death vnto euerlasting lyfe/ in which he graunt vs with his father & holy spirit to lyue for euer/ so be it.

The argument of the. 5. chap.

This chapter declareth the miserable fall of the last kyng of Babylon/ & heuey mutacion and ende of his kyngdome for his idolatry and so greuousse synnes committed against the firste precept. Here is described a superfluousse fest full of excessse/ euen a very beastly banquet/ where vnto kyng Belsazar biddeth his nobles/ in which is manifestly shewed into what an vnhappy ende sicke viciouse intemperate excessse cometh. All kynges and princes maye lerne of this fall of so hyghe a kyng to feare and to worshippinge God as the. 2. psal. teacheth them/ lest of God the translator of kyngdoms they be depryued their realmes with Belsazar.

The kyng Belsazar made an exceeding feste. biddinge therto a thousande of his princes and nobles in whose

Text.

the fyft Chapter.

reigned. 45. yerres / whose sonne Eulme.
 redach folowinge his fathers godlines /
 and renderinge vnto kynge Jeconie his
 regall honour / endewing the iewes with
 many greate benefyts / reigned. 23. yerres.
 Him succeded this laste vngodly kynge
 Belsazar reaigninge. 3. yeares vntylke his
 predecessors restoringe idolatrye / which
 to shewe himself the enemye of the trewe
 doctryne and to confirme idolatrye pro-
 phaned and polluted the holy vessels be-
 longyng to the temple of god / with man-
 fest contempt blasphemynge god / as did
 Rapsaces and Sennacherib / and as the
 iewes at last derided cryst sayng / yf thou
 be the sone of God descende from the
 crosse. There must therfore nedis great
 plagges folowe sicke blasphemyes and con-
 temptis of god as threateneth the. 2. pre-
 cept / god will not rekeyn him gyltes that
 blaspheme his name & c. For nether the
 sone nor the erth / nor the rockis of stone
 nor any creature maye suffre their maker
 so to be blasphemed and despyed as ye
 maye se it / at the death of cryst where the
 sone with drawe his lyght / the erth trem-
 bled and quaked and the rocks braste in
 sonder. Here shall ye see the iust iugemēt
 of god / and what maner an emprouer and
 princes he wyll suffer to raigne when he

63
Eulme.

Belsaz.

4. of the
kynge.
cap. 18. 19

Doct.

Mat. 27.

Note
this dill-
gently.

enten.

The exposition of
entendeth to kutof and translate the
kyngdome / that is to mete / drunkenes /
bellybeastie / Voluptuose tyrants / coue-
touse oppressours of their comdes / furious
murtherers of innocents / persewers of
cristis religio / ydle belys / sekere of their
owne dayne and carnall plesures / depen-
ding vpon their flaterers for gloze / lo-
uers of women / contemptners of right-
wysenes / fauozers of malefactors / blas-
phemers and idolaters. Euen sicke as
were Sardanapalus / Nebuchadnezar and
this last kyng of Babylon / which in ban-
cketing with his whores in a blasphemou-
se spight of the god of Israel / thus abu-
sed his holy vessells, drinkeinge drunken
out of them with herlots, which because
he wold not be monished with his grand-
fathers punishment nor take ensample at
his repentance, god toke this heuie ven-
geance vpon him and his realme. Nebu-
cadnezar was ~~the~~ downe to be exal-
ted / but Belsazar was delected to be
all Babylon vnterly destroyed / As Isay /
Abacuk / and Jeremy had propheted be-
fore. In this destruccio of the first Mo-
narchie lerne the figure of the destruc-
cion of the worlde in this the ende of the
last Monarchie / when thou seest lyke em-
proues & kynges to raigne ouer the worlde

A Symony

Isay. 21.

Abac. 2.

Jer. 51.

for

For as God is the most iust translatur
 a changer of realmes / so doth he destroye
 them for right iust causes. This Belsa-
 sar was the very canell of all fylthynges
 euermore runing from one syn to a nother
 first his viciouse interperacye is descri-
 bed how he was geuen to excesse dronke-
 nes horedome and blasphemye of God/
 which is an euident token of his realme
 shortly to be translated and himselfe de-
 stroyed. Deliciouse delicates effeminate
 ryght strong men and miche the soner the
 soft Assyrians. By sicke carnalite was Ca-
 pua made a Canne to Hannibal. Welther
 fore sayd the wyseman / Wo to that lande
 whose kyng is a chylde, and here princes
 delyte in erly and late drynking & eating.
 A meruelouse blynde sensuall securite, to
 see the kyng to celebrat sicke a fest, bid-
 ding therto all his nobles to eate / drinke
 dronken / takinge their pleasures in ban-
 kettynge / dauncynge / singynge & playynge so
 sorowlesse / their enemyes kyngs Cyrus
 and Darius besegynge the cyte. They ha-
 lowed a certayn hyghe fest daye of their
 god Beel as ye se after this maner now
 to do some called Crystians in all nyght
 eatynge and drynkinge / which when Cy-
 rus knewe it / he had chosen himselfe the
 more apt tyme to take the cyte. Thus we-
 re the

Eccle. 10

An alle-
gory in
silence
expresse-
ly omit-
ted.

The exposition of
re p Sodnits sodenly Buwares oppres-
sed. Thus were they drowned with No-
has floude. And so shall all the worlde at
last be sodenly destroyed with fyre. Where-
fore let vs suspect all sicke welthye and
vngodly securite. Here ye see how that in
tyme of bataill when he shuld hane cal-
led vpon the very god/he called together
his princes to eate and to drinke beyende
all mesure and to worshipp false gods.
And when his enemies layd awayt to de-
stroye him and his cyte, he contempned
them as one sewer enoughe, seruinge not
god/but his belye. And when he shalde
hane bene compased with his armed host
he sate drinking and eating excessiue-
ly among his Bayne flatterers and soft her-
lets. Now was sage daniel farre from the
court/and yong minions were of Robods
counsell. Nowe were his spiritualtye as
his sothesayers, dreame doctours, enchan-
ters, sorcerers, diuines at his hande tea-
ching him in all securite to blasphem
deride and to contempne the god of da-
niel. And in despyght of him thus to abu-
se and prophane the iewels of his house.
I will not here with an allegory applyed
to oure tyme/touche oure spiritual Ma-
gos and subtile sorcerers/enchaunters/
and bewitchers of their empowres Bel-
sazar

fazars / with flattery and polypth persua-
 sions auertynge them from danielis doc-
 tryne and holtsome monicions vnto their
 olde papistrye / so vigilantly obseruyng
 and waytinge vpon empyours and prin-
 ces affectis, to sette to their wynges the
 swiftpet to flye and folow their deuillish
 dampnable counsels making them dron-
 ken of that Babylonish bloody whores cup
 of abhominacion / that they might p more
 blasphemously abuse and prophane the
 holy vessels of godis temple / euen to per-
 secute and burne the trewe ministers of
 the gospel, peruert and violently wrest
 his worde to make it serue to their syn-
 full lustes and carnall affectis / although
 I know the scripture with his owne keye
 clerely to open and vnloke this same al-
 legory Apocap. 17. Et nunc igitur reges in-
 telligite. But now ye hynges get ye know-
 leg and be taught mortified in tyme / &c.
 Here shulde the kynge with his Babyloni-
 nits haue repeted and called for danielis
 doctryne and counsell and not haue ban-
 nished him and his felowes his courtes
 In so present perels to promyse themsel-
 ues sicke securite / to reioyse in banquet-
 ting and festinge / to blasphemie god and
 despyse his true ministers and prechers
 and to neglect repentance / is the moste

I certayn

Allegories must
 be vnlo-
 ked w
 their
 owne
 keyes.

A and

The exposition of
certayne signe of an vtter subuersion of
their kyngdome and empyre.

ⁱ This storie / first warneth vs of the hor-
rible powr of þe deuyl / which in all ages
abuseth the moste hyghe emprowrs / kyn-
ges and princes to confirme idolatrye /
and to ~~in~~ sondre the chyrche of cryst
Wherefore very fewe princes in the later
dayes shall abolishe the pope, retaine and
holde the trewe worship and religion of
god. Against þe which sclaunder and hur-
te it is necessary / godly myndes to be ar-
med & defended. And here it behoweth
godly men to knowe the synnes of em-
prowrs and princes / whiche therfore do
they corrupt and destroye the trewe doc-
tryne / because they wolde attemper and
draue Gods worship and religion vnto
their owne profits and couetouse mynde /
whiche verely is not els then openly to il-
lude and mocke cryst / of which blasphemose
shorning of cryst / this same our age
hath to many examples.

² Secundarily this storie exhorteth prin-
ces vnto godlines / and warneth them of
the plagues hanging now ouer all vngod-
ly princes heades.

³ Thyrdly it testifieth mutaciōs of kyng-
doms and realmes to be done of god now
shortely for the diuerse and manyfolde
crymes

crymes and enormities of the emperours
 kynges and princes. And here god punif-
 sheth idolatrye & blaspheemie / as in Ma-
 nasse & in the kynges of Israel. In dauid
 he punished aduoutry and his coun-
 sell to murderurias. But it happeneth
 oft that the synners of the peple be concu-
 rant with their princes wickednes. As in
 Dsee the 4. Sicke princes and priests /
 sicke peple. Wether is it to be doubted / but
 that these calamities / plagues and punif-
 shments of the worlde which now are be-
 gane / be cast vpon it for their manifolde
 manifest idolatrye, glosed with a certayne
 reuerent behauiour to images / and also co-
 mitted by these / for their false inuo-
 cations, prayinge to dede saintes and do-
 me images / for their superstitious decet
 rytes, and illandable falsely signified ce-
 remonies / traditions of men / & for their
 abhominable forredome / for their forbid-
 ding of lawfull matrimonye / for sepera-
 ting and violating iustely maryed perso-
 nes / for turnyng cristis faith and reli-
 gion oute of the holy Byble, settinge it vp
 into mens prophane decrees and consti-
 tutions / there exaltinge their owne po-
 pish articles of their false fayth, aboue
 god and punishing them aboue the trans-
 gression of gods precepts. Wherefore the

A lyke
 sentence.
 prou. 29

may be

The exposition of

Vessels of Gods heuery wrath be nowe by
powering forth vpon all regions / empy-
res and kyngdoms worthely. For these
errours in honoring and fering man mor-
tall and his tradicions aboue god and his
almighty worde / now is the wrath of god
made manifest from heauen vpon all vn-
godlynes, bryght wysenes &c. Hereof it
cometh that the Turke hath so good suc-
cesse & prospereth in his warres so migh-
tely agaynst all crystendome. Hereof ary-
se these intestine bataills betwixt the cry-
sten kynges / to prepare the waye more
easely for the turke to invade vs. Hereof co-
me these pestilences famina detth destru-
cions burnings and bloodshedings.

The lord be mercyfull to vs / So be it.

It maye be here asked whether these se-
cular kynges and princes / maye take a-
waye the chyrche goodes? And answerd
that the chyrche goodis belong to the po-
ore / and now seinge the possessours be ry-
che lordely bishops / abbots / priestes &c.
these goodis belonge nomore to them / for
theire owne proude lordely ryches putte
themselves oute of possession. But synne
they not wth Belshazar that couert p^rchyrche
goodis into prophane vses? I answer:
These Vessels of p^r temple prophaned of
Belsa. were consecrated by p^r word of god
Wherefore he synned in prophaning them

and
Rom. i.

1545.

of p^r vse
of p^r goo-
dis of p^r
chyrche

But the goods and iuwels of oure temples/abbeyes and biſhopricks are not conſecrated to ſuche uſes by gods worde/but by their owne inuented couetuoſe charmings/wherfore emprowers/hynges and princes maye take them awaye and putt them to better vſes/as to the maintenāce of ſcoles/Uniuerſities/to ſuſtayne true teachers and godly prechers. For it is wyten/the workman is worthe his wages. Biſhops and preiſtes that preche not purely ought of the princes to be depoſed & their poſſeſſions taken from them for the princes and magiſtrats ought to conuerſe the goodis of theſe ydle erth burdens into the ſuſtentacion of the poore/and maintayne teachers and ſcolers learning the tongues and holy ſcriptures/ ſo that the churches and ciuile miniſtracion be not deſtituted, lerned men at any tyme. For it is wyten/whoſo laboreth not/let him not eat. Wherfore/as they be prauiſed which/the ydle bely burdē remoued, ſubſtitute apt and lerned labourers/euen ſo ſpynne they which tranſlate the church goodis into prophane vſes (which thing is now to comon) ſuffering the poore churches congregacions and ſcoles to be cold and hongrye. For it is wyten/he that is taught/let him imparte all thinges ne-

ceſſarye

Idle bi.
ſhops
goodis
ſhuld ſu-
ſtaine
poore co-
grega-
cions and
ſcoles.

They
pzo phat
ne & chit
che goo
des that
suffer &
lust mi
nisters
to want.

The exposition of
cessarye to him that teacheth. Wherefore if
the nources of cryste / of their owne sub
sistance be bounde largely to sustayne sco
les & congregacions / how muche more be
they bounde to maintaine them of other
mens goodis / that is of their wyked ma
mon now gotten. I cannot see how that
man maye nourisse the congregacions
& scoles which neglecteth the ministers
of chirches and scoles / euen the verye pa
rents of all goodnes. Let all prynces see
diligently that lawfull and apte mini
sters be honestly entreated and nourished
and that poore scoles of the chirche goo
dis be sustained, to conserue the necessary
studyes of the chirche. But it is a damp
nable dede to geue so greate wages to
maintayne the superfluousse excesse and
viciousse lyuing of ydle Bishoppes / preistis
and monks / the true flocke feders neg
lected / studyes and scoles not conserued.
Neither haue the prynces power to trans
late to themselves the ecclesiastical goodis /
with the defrauding of the poore chirches
and scoles / but shuld as muche as neede is
impart them to the poore congregacions
scoles and teachers / yea this shulde they
do / were & goodis thetrowne / muche lesse
ought they to take awaye that is geuen
them / and well vsed / except they abuse it
con

all

at

contrary to the geuers will. And albeit þ
geuers falsely enſtructed, erred in their
giftis: yet ought the magiſtrats now be-
ter taught, to take it awaye and reforme
the errours in the geuing therof. Neither
becometh it biſſhops and preſtis which
ſhuld onely folowe cryſt and his apoſtles,
to be lordes ouer landes and poſſeſſions
tangled with ciuill and polityke ſeculare
cauſes. Thus ye ſee in what caſes the ſe-
culare magiſtratis may translate the ec-
cleſiaſtiyke goodis vnto themſelues / prou-
ded aboue all that the poore congregaciōs
and comon ſcoles and vniuerſities be ſu-
ſtained and maintayned with the ſame.

fyftely in the changes of kyngdoms
god forgeteth not his chyrche as cryſt co-
forgeth vs / ſayinge: When ye ſhall heare
rumors of bataill and warre / be not you
troubled therat. For we muſt wyſely de-
cerne the kyngdōs of þ worlde from that
eternall kyngdom of god which is cryſts
chyrche. For albeit theſe bataills and per-
ſecuciōs ſhatter / inquiet / and trouble þ
chyrches of goodmen in theſe heuey mu-
taciōs of empyres and kyngdoms / yet
haue the godly euer this preſent conſola-
cion, That the chyrche of cryſt is an euer-
laſting kyngdom / and maye not by deſpe-
ration fall from out of cryſtis religion. In

J. iiii.

to the

A tall

f
mat. 24.

The exposition of
to the Ungodly/as they do now in Brece.
for the Britic saith: father/whom thou
hast geuen me / noman shall take them
fro me/for they dwell in me & I in them
inseperably. Also in the mutacion of this
kyngdom of Babylon/gad lyfseth Sp da.
niel geuing him a greater faupur and au.
torite with the newe kyngc Cyrus then
euer he had before/that euen now the hat.
then kyngis yet might be couerted to the
knowlege of god/for the preseruacion of
his chyrche and that the publyk miracles
might be knowne, testifying this peple of
the iewes to haue the worde of God and
true religion. Now haue ye sene the ab.
ominable open crymes of Belshazar/as
blasphemye/Idolatrie/reuerent behau.
our to images/diokenes/glotoney/whor.
dome/Ungodly securite/cōtempt of gods
prophetis and prechers/despight of his
peple &c. to be the synnes which God ca.
not longe suffer unpunished, as wytnes.
seth the kings miserable destruction and
mutacion of his realme/and the henev ch.
minaciōs of his. x. precepts/and as I say
prophecleth of Ierusalem Babylons sy.
ffer/saying: The daye shall come wherin
the lord God of powers shall call syche
synners vnto wayling/weping/tearings
of their heates/and to gyde themselves
with

the fyft Chapter.

69

wlth sake: but what then shall they do
they shall reioyse/feste, banquet, and make
merye, kyll o ven & shepe/eat fleshe, drin-
ke wyne, sayinge let vs eat and drinke/
to morowe shall we dye/wherfore these
so greuous synnes of kynges accordinge
to his cōminacions shall the heuery han-
de of god Viset as it foloweth.

And euen in the same houre there
apered þ fyngers of a manys hande wy-
tinge agaynst the candell in the whight
parget of the wall of the kynges palace/
the kyng himself beholding the fyngers
so wyting. Then was þ kynges face paal
and his cogitacions so ferefully troubled
him that the ioyntis of his hippes and
knees folddened doune double vnder
him. Then the kyng cryed commanding
his spirituallite/his wyse men, enchaun-
ters, desteny tellers/and sothe sayers of
Chaldey to be brought vnto him thus spe-
king these wordes to the wyse men of Ba-
bylon. Who so euer shall reade this wy-
ting/& tell me what it meaneth/he shall
be cled with purple and shall haue a
chaine of golde about his necke/and he
shall be the thirde in my realme. Then ca-
me all the kynges lerned wysemen which
nether coude reade the wytinge nor tell
the meaning therof to the kyng. Where-
fore

Text.

The kin-
gis spirit-
uality is
called
to court

The exposition of
foze kynge Belshazar was the more behe-
mently troubled / in so muche that his
chere was all changed and his princes
and nobles greuously astonned.

Even in the same houre wherin his
Ungodlynnes was type / & he blasphemed
god / the lord wolde glorifye his owne
name in that all men shuld se the kyng-
dom of Babylon by the diuine iugement
to be subuerted / & himself to be the chan-
ger and translator of kyngedoms and ty-
mes / even in the same houre wherin the
kyng thought himself most seuer & most
beloued with his goddis for so worship-
ping them being in the middis of welthy
plesures / was this heuey sentēce wyrtē
and geuen forth agaynst him. Before the
sentence pronounced and ratified / there
was tyme and place to repente him : but
now þe gates shut vp / in Bayne do þe folys-
he Virgins aske oyle / bringing forth their
laumpes with knocking. In Bayne wept
Esau after Jacob had precept him his
blyssinge. Let vs therfore seke the lord
whylis there is tyme to fynde him : Call
on him whylis he is nigh. Impenitent
persones, nether fynde they nor seke they.
Now saith god / send I no prophete to pre-
che the repentāce / but I wyte the thy iu-
gement vnable to be reuoked. which thou
mayst

Mat. 25

Gen. 27

Heb. 13.

Isay. 55.

mayst frare / but auoyde it / thou mayst not
 A hoso turneth and thrusteth awaye my
 worde and prechers, frome him I will in
 his most nede nether counforte nor pro-
 phete sende hym. The kynge himselfe alo-
 ne / and first of all / did see this hande wry-
 ting / and not his gesits / as did Balams
 asse se the aungell which Balam saw not
 The hand came glyteryng forth agaynst
 the lyght & candle styke. Rabby Saadiah
 saith that it was the hande of Gabriel.
 But it was the hande of god / and man to
 be / euen of cryst: which is the mighty aun-
 gell of godis counsell and hande of the fa-
 ther. Then the kynge changed his chere
 heuely. Se what an heuey soden change
 ther is in the iugement of god. Who was
 more puffed vp with pryde and more arro-
 gant / seuer and sorowlesse then was the
 kynge: but at this heuey vntwont syght /
 how trembled hee for nether in himself
 nor in his drunken lordis and wyse spiri-
 tualtye founde this miserable kynge any
 helpe or counforte / and why: Verely he had
 bannished the court and neglected da-
 uid & minister of godis comfortable wor-
 de. But and yf he quaked and was so ter-
 riblye afayde at this hand / with what an
 horrible feare shall the hole glorified bo-
 dy of cryste and his ferefull face smyte &
 impe-

Num. 22

Rabby
Saa-
diah.

a tried

The exposition of
impennit Engodly/when he shall in his
almighty maiestie come downe ayn to
iugemēt pronouncinge with his mouthe
his graue sentence and iugement aynst
the wyked. The kynge. He fled strongly
in this his feare/ but not to god almighty
but to his images. He fled to his wyse-
men of the worlde/ to his diuines & char-
mers as do they which haue their spiri-
tualtye/ fryers and bishops in sicke esti-
macion for their popish lerning, worldly
wysedom, and pretisly pollicie. But none
of them might helpe nor counforte him or
swage his sorowe. He promiset hayer/ he
threteneth bitterly/ but all helpeth not/
other men began to loke narrowly vpon
the hande wytyng/ supposing it to be so-
me fantasie and illusion/ but þe iugemēt
of god be vnknewe to the Engodly/ onely
reueled to þe chyldren of god. His nobles
were also troubled therewith. For they
which were parteners of the kynge's im-
plete/ must nedis be partakers of his pu-
nishment. So sone lo/ is the plesure and
ioye of this worlde turned into sorowe.

This pefe contayneth the example of
the kynge now despayring in aduersite/
because his wyse spiritaltye of the worl-
de coude not turne the wrath of god from
him. Whereby we maye confirme the co-
mina.

the fyft Chapter.

71

miracles of god to be trewe. This hand-
wryting on this maner / I suppose / signi-
fied the propheties of Iſay / Abacuk and
Jeremy now to be fulfilled. Let all kynge
and peple be aſtroyd at Peters ſayinge:
Sodom and Gomor to be deſtroyd into p
enſample of lyke ſynners. Becauſe that
Belſazar is an example that mutacions
of empyres and realmes be done of God
for their abominable ſynnes / let them all
as in a glaſſe beholde this example / leſt
ſodenly for their idolatrye blaſphemouſe
perſecucion of his miniſters and worde /
they be deſtroyd as it ſtandeth in the pſal-
me. 33. Whyle the kynge was in his fea-
ſtinge / the hande of God wryteth his de-
ſtruction / let theſe learne therfore to eſteem
exceſſe drunkenneſſe and blaſphemies in
banquetinge and feſtinge euen the moſt cer-
taine ſignes of p mutacion of theſe real-
mes. Let ſuche ſeuerall rulers beware
of a ſoden fall / for when they crie peace
and ſecurite then is there preſent a ſoden
deſtruction. The kynge thus troubled aſ-
ked counſell at his diuines & charmers
as did Saul at the dead / which is aye nſt
god ſaying: I ſhall deſtroye the wyſedom
of the prudent. And ſeing it helped not /
he was ſore vexed / which ſignifieth / not
only the cogitacions of the worldly wyſe
to be

Iſay. 21.
Abac. 3.
Jere. 51.
2. Pet. 2.

kingdome
for their
ſynnes
be chaun-
ged.

^ moe abſe

1. theſ. 5.
1. Sa. 28
Iſay. 8.
and. 23.
Deu. 18.

The exposition of

The reuelacio
of gods
wordes
foundeth
the wyse
idola-
ters.

to be Bayne/ but also that before the reuelacion of gods worde/ god is euer wont to confounde and shame menis doctryne & tradicions contrarye to his worde/ wolde god emperours and kyngs wold se diligently to the godly instructon of themselves and their peple by faithfull fre prechers and good bokis. But because this cure of soules touche so fewe rulers/ and we will all with a litle teachinge or non at all/ be greate continge crystiaues/ it is come to passe that emperours and kyngis maiesties cannot defende themselves/ the counsela of their wyse be made voyd/ god euer say-
ing: Thy empyze shalbe taken from the/ and be geuen to thy better. And contrarye wyse/ the godly in aduer site to be comforted/ as this part folowng declareth it.

Text.
the que-
ne was
his gra-
dame/
Rebuc-
wyse.

Then the quene heartinge of this feare and trouble of the kyng & his princes came into the banquetinge house say-
inge: kyng/ longe be thy lyfe. Let not thy thoughtis trouble the nether change thou thy chere. For there is in thy realme a man endewd with the spirite of the holy gods/ in whom in thy fathers dayes there was found the lycht of knowlege and suche vnderstandinge & wysedom as haue the goddis/ him thy father Rebucadnezar made bishop of all the lerned diuines
of the

of the wyse men the spiritualty of the
 Chaldeis and prophets or sothesayers/
 the kynge. (I saye) thy father did so: be-
 cause that in daniel/whom the kynge na-
 med Belsazar/there was founde a plen-
 tuouser and hygher spirit/conting and un-
 derstandinge to expound dreames, to de-
 clare secretes, and to solate harde que-
 stions. Now therfore let daniel be called
 which shall interpryte and declare this
 thinge. And thus was daniel brought to
 the kynge. Vnto whom the kynge sayde:
 Art thou this daniel one of the sonnes of
 the captiuite of Iuda/whom the kynge
 my father brought out of Iuda. I heare
 saye thou hast the spirit of the holy god-
 dis/and not onely to be illumined and wy-
 se/but also to be in the an hygher amplier
 prudence then in other men. There were
 now brought in before me/my spiritual-
 ty/diuynes and wyse men to reade this
 mytyng/and to shewe me the interpreta-
 cion therof/but they coude not. But I hea-
 re that thou canst do it/wherefore yf thou
 canst reade and interpryte me this scrip-
 ture/thou shalt be cled with purple &c.

ffather
 is here
 his grād
 father.

All this maketh for the confusion of þ
 kynge and his wyse men. ffor when they
 all were thus troubled and amazed then
 come thereforth this olde woman with
 good

27
The exposition of
good counsell and counfort / yf any had
bene left them. This quene was sober &
not in the fest emonge these dzonherds
with their herlottis / and therfore she re-
membzeth and commendeth daniel with
hyghe prayse vnto hyz neuwe the kynge /
whom the more she commendeth / the mo-
re shame it was to the kynge all those .3.
yeres raignynge to not knowe / but neg-
lect so wyse and godly a counsellor. She
called him not a captiue / but spake reue-
rently of him with hyghe comendacions /
but the gloriouse kynge spyghetfully asked
him. Art not thou that daniel one of the
captiues of the iewes? This place cōtey-
neth two sermons / the one of the godly
quene / & the tother of the origedly kynge
vnto daniel / by whom daniel in the mu-
tacion of the kyngdom is promoued & the
promise of god is declared to be true / say-
ing: I will be mercyfull into thousandis /
The olde quene forgote not the true doc-
tryne of daniel / as ye see by hyz wordis
commendinge him for his diuine spirit /
for his learning prudence, wysedom and of
his bishoply dignite and byning to inter-
prete dreames / mysteries / and to solve
harde questions. She monisfeth þe kynge
godly / vnder a colour of daniels prayse
to call him in and heare him / but he cal-
led

led him of þe same entent as Herode cal-
 led cryst / as ye maye see in his shornfull
 question asked him. For as the calling of
 daniel nowe to late to the court made for
 the kyngis confusion / so made it for da-
 niel and the churche helthe and counfor-
 te / which vnder vngodly emprouers and
 kynges denyng them socour and ayde in
 their landes / maye not there dwell and
 flourish / wherfore the churche so longe
 wayleth and suffereth evyll vntyll god
 correck the kynges for hyr sake as dauid
 testifieth. Blessed therfore be God oure
 heuently father which so tenderly taketh
 charge ouer the forsaken and banished
 ministers of cryst oure kyng / in the king-
 doms of this worlde / that in kyngis hawi-
 lis and courtes there is euer founde an
 Abolias / which will defende Elias ayenst
 the deuyllyshe tongues / and so in the mu-
 tations of realmes promote him / as was
 here daniel exalted / but not yet so to esca-
 pe wlot / the Sodomitis all sonken. It is
 here to be noted / that the kyng lured his
 sophos to haue the spirit of his holy go-
 dis as now do emperours and kynges lurge
 of their holy ghostly fathers the fryers
 and bishhops.

¶ Then answered Daniel before the
 kyng / saying: Take thy rewardis to thy
 self /

psa. 104.

i. of the
kings. 19
Gen. 19.

Tempt

The exposition of
self/and thy gifts geue them to another.
Netherlesse will I reade the wytyng to
kyng and the meaninge therof shall I
shewe the. Vnto thy grandfather Nebu-
cadnezar (oh kyng) the most hyghe god
gaue this kyngdom/majesty/glorie and
magnificēce. And for this his ample ma-
iesty geuen him all peple/nacions & ton-
gues fered and dredded him/ for that he
slew whom he lysted / & reserued alyue
whom he willed / he exalted whom he wol-
de/and thrust downe whom he wolde.
But when his hert was thus puffed vp w
arrogancye and pryde / he was deposed
from his scat royall/and they toke awaye
his glorie. And he was expelled fro men
a beastly mynde geuen him / to wandre
among wyld asses & was fed with gras-
se lyke an oxe / the dewe fallinge from a-
boue standinge vpon his bodye lyinge in
the felde Vntyll he acknowledged the most
hyghe god to gouerne and translate the
kyngdoms of mortall men to whom he ly-
steth. And albeit thou Belshazar beinge
his neyghaste knowne all this / yet hast
thou not humbly submitted thyself vnto
him but exalted thyself ayenst the lorde
of heuen commanding the bestells of his
house to be brought before the / that thy-
selfe / thy nobles / thy wyues and whores
might

the fyft Chapter.

74

Iron

~ w f m j ~

might drinke wyne out of them. Wode of
fyluer/of golde/coper/~/tree and of
ftonne which can nether fee nor heare/
nor felc/nor knowe any thinge/thou haft
prayed and loaued. But god which hath
thy breathe and lyfe and all thy wayes in
his hande thou haft not worfhiped/wher-
fore this fame hande is sent the of him to
wryte the this same fcripture. And euen
this is the wryting. Mene Mene/ The-
kel/ Dpharfin: as miche to faye/ as god
hath toldedp and made an ende of thy
kyngdome. Thekel is to faye: Thou art
wayed bp in a bylance/and art founde to
lyght/or thou art bought and fold. Phe-
tes/that is: Thy kyngdome is diuided
and translated to the Medis and Perfes

Now is daniel called to be the foreshe-
wer of the iugement of god/nether falu-
tinge the kyng/nor prayfing his giftis/
in which thinge he declareth the kyng
to be caften awaye of god/~/therfoze Dn.
worthey reuerence/he openly rebuketh
him for his greuouse synne, shewing the
fentence of god to be geuen vpon him and
his kyngdom. He nether flattereth him
nor thanketh him for his giftis/he fel-
letth not the grace of god for kyngis gif-
tis: But sheweth him playnly the causes
why he fhuld be flayne and his kyngdom

Ecc. 10.

h. it. trans.

The exposition of

The of-
fice of a
true pre-
cher.

The ex-
amples
of gods
wrath ar
not to be
neglec-
ted.

Mat. 10
and. 11.

The vse
of pēvā-
ples of
gods
wrath.

translated. first therfore daniel begin-
neth at the office of a true preacher not
seekinge his owne / but gods glory & other
menis profyt / euen the helthe of the con-
gregacion by confessinge the trewthe.
The audacite and bolde speche of daniel
signifyeth the abjection of the kynge and
his realme. Then he layeth before Bel-
sazar the examples of his grandfather
Nebucadnezar / wherat because this king
his newy amended not / but was worse /
he declareth his synne to be the greuou-
ser. for they synne most greuously of all
which amende not themselves at other
mens punisshment / but neglect the for-
mer wyten examples of gods wrath. As
there was seuentymes double punisshment
decreed vpon the slayer of Cain / a seuen-
tymes seuen more payne for the slayer of
Lamech. And cryst in Mat. How depely
damneth he the ingrate cyties that wold
not be monished by Sodom and Gomor-
re. wherfore yf Belsazar was slayne becau-
se he wold not be moued to repentance by
the example of his grandfather / let vs
now taught with other menis perells /
amende oure lyues / lest for lyke synnes
we suffer lyke paynes. for verely / euen
this to be the vse of all the examples of
gods wrathe / it is plaine in Paul to the
Corin-

Corinthes. 1. Corin. 10. sayinge: Dure fa-
thers were smyten downe in the desert/
because they shulde be vnto vs figures
and monitions that we fall not into lyke
lustes. These thinges be wyrtten for oure
warninge ouer whom the ende of þ worl-
de hangeth. Wherfore whoso standeth/
beware he fall not. Daniel amplifyeth &
aggrauateth the greuousnes of the kyn-
ges synne by coupling strange and cōtra-
ry gods with the Very trewe god / signi-
fyng the kynge not therfore onely to be
depryued his lyfe and realme / because he
cōtempned the example of the wrath of
God in the fall of his grandfather / not
moued therat to repent / but also because
he passed farre his grandfather in synne /
in that he blasphemed the Very God / in
worshiping & doing reuerent behauiours
to his false gods and images and prophā-
ning or abusing þ holy vessels. And thus
doth daniel tell the kyng / to be destroyed
& his kyngdom to be translated for these
two synnes / one because at the example
of Nebucadnezar he wold not be warned
to repent himself / the other synne is the
Violatinge of the first and 2. commande-
ments in committing idolatrye and wor-
shipinge or reuerencing images which
ther is no synne more greuouse deservyng

for two
synnes /
kingdome
be tran-
slated.

The exposition of
the present punishment powred forth of
the wrath of God from heuen both vpon
emprouers / kynges / princes & vpon thier
empires and kyngdoms / as ye here see it
manifestlye.

The exp-
plicatio
of the. 3.
wordis.

The thre wordis wyrtten of the han-
de of god / Mene Mene / Thekel / Vphar
syt. Daniel expouneth thus. The first
worde Mene signifieth god to haue nou-
bered / tolde / or measured / and apoynted the
lymites and tyme vnto tyraunts, beyend
the which they shall not passe / nor before
the which tyme prelined by gods infalli-
ble and immutable prouidence, they shall
not fal nor dye. Mene therfore signifieth
the tyme of the mutacion: And the tother
two wordis signifye the maner of the mu-
tacion / not onely of this kyngdom / but of
all the kyngdoms of the worlde at all ty-
mes so to come to passe by Gods decreed
will. Also the repeticion of this worde
Mene hath a greate pythe / signifyng
the tyme and houre of sicke decreed iuge-
ments of god certaynly and sodenly to co-
me vpon them. As sayde Moyses to the
Loytes. And as in this oure tyme sayth
Draconites / was that tyraunt depriued
his gouernace at his tyme tyme / when he
sayd: that he had leuer God in heauen to
haue bene dead then his owne wyked fe-
lowe.

Num. 16

lowe. Well therfore prayeth the psalme
agenst suche blasphemouse tyrants that
fewe and shorte might be their dayes/for
they be very Judases. Wherfore/as this psal. 108
worde Wene warneth tyrants of Gods
heuey iugement hanging ouer their hea-
dis/that they shuld repent and be moni-
shed according to the. 2. psal. as was Eze-
chias and so obtained. p. 8. yerres addid to
his lyfe/so it counforteth/the oppressed of
tyrants that we shulde suffre patiently
and endure constantly for that the psal.
sayth. Shortly and sodenly shall the vni-
godly be destroyed and perisshe.

psal. 2.

The tother two wordis Thekel and W-
pharsin tell vs the plages and maner of
their coming. Thekel signifieth Beltsa-
zars kyngdome to be now wayed/bought
and solde from him. The thirde worde.
Wpharsin signified his kyngdome to be
diuided from that nacton vnto 4 kynges
of Medg and persie. For the first plage of
emprours/kynges/princes and preistes is
to lose their auctorite and name as hath
the psal. Contempt is powered forth by
princes and rulers god makinge them to
erre in a wrong waye/but the poore afflic-
ted he helpeth out of this trouble and fe-
deth his housholde as his owne shepe.
With empires and realmes stand by gods

psal. 106

h. llll. power

1. reg. 10.

The exposition of
power/it must nedis be God that geueth
kynge their auctorite as it is wyten.
And parte of the hoste went their wayes
with him/euen they whose hertes god had
towched. Also the examples of all ages
wytnes. The noble men to haue bene va
leant in auctorite/ & not by manys power
and wysedom to haue enioyed their her
tis despyres. Wherfore whensoeuer any
mutacion hangeth ouer the princes and
rulers headis and their realmes/they be
ginne their auctorite and name to de
haye and be minished. For do not the co
sent of all good men ingd how otherwyse
of the pope his cardinals/bisshops/rel
gious monkis and pristes then they did
of late? Be not menis myndes turned
from them? Is not their proude falsely
vsurped auctorite worthely blotted out of
good menis hertes? The other and his
last plage is the losse of his kyngdom/for
as did dauid succede Saul/so do here
Medis and Perses succede the Chaldeis
and Assyriens. And this was so/the ende
of the first Monarchye and of so gloriou
se a golden head. Let all tyraunts now
therfore ceasse/lykewyse to trust to their
owne ryches and power/let them repent
themsclues of their persecucion of gods
worde & his ministers. And thinke that
they

they maye shortly by some soden chaunce
 lese their kyngdoms and empires as did
 Belshazar lese and leaue his most flouris-
 shing empyre of Babylon vnto the Per-
 syes which had as yet in the begynninge
 very lytle power. Also note this thinge/
 That as Dauid pondred & wayed Saul/
 as ye see in the psalmes/euen so do the cō-
 sent of the crysten congregaciōs in their
 prayers/waye and pondre (as it were in
 the scales of gods worde) the wyked-
 nes of oure present persewers at the com-
 minacions of God sainge: I shall biset
 their iniquite. Let emprouer and princes
 therfore wysely and godly in all fatherly
 loue behaue themselves ayenst the cry-
 sten churches their subiectes/that they
 maye be fauoured and as in the. v. psal.
 prayd for. For yf their auctorite & fauour
 be lost in the crysten churches/and they
 be prayed for as the Jewes in Babylon
 prayed for Babylon and their persewers
 in the. 137. psal. both the emprouer/kynges
 and their kyngdoms are vndone. The last
 worde vphar sin signifieth clerely þ king-
 dom to be dissipated and skatered & geuen
 to the Persians/which albeit they were
 helpers to þ Medis (for Penophon playn-
 ly denyeth the persone of Darius to be pre-
 sent in þ besege therof) yet by his host pre-
 sent

54. & 55.
 the lyke
 psalms
 ~ bar

Penophon.

~ 48

The exposition of
sent with kyng Cyrus / they obtayned the
cyte. Wherefore / according to the prophe-
cies the kyngdom of Babylon was at last
translated vnto Cyrus that he shulde send
home ayen the Jewes out of captiuite to
buyldc vp their temple / for the which to
be done daniel was promoued.

Text. Then Belshazar commanded that
daniel shulde be cled with purple / and a
golden chayne hanged aboute his nek /
and to be proclaymed the thirde lorde or
ruler next him in the empyre.

the chir-
che wher-
for it flo-
urisheth
more in
captiui-
te then
at liber-
tye.

This place hath an example whereby
we confirme / God in the mutacions of
kyngdoms / therfore the more to honour his
chirche then in peace / that they might
conuerter the victozes and encrease his
chirche among them. For thorow the ho-
nour obtayned by Cyrus / daniel (as sone
as Babylon was taken) begane to be kno-
wen what he was of Cyrus and Darius
which acknowledged themselves to haue
had wone the cyte by gods fauour. Where-
fore let crysten congregacions be confir-
med by this example / in perturbacions
of realmes / not to fall to the vngodly / but
rather to heare cryst sayinge: When ye
shall heare rumors of bataill / be ye not
afraid nor troubled. To receyue clothes
golde & promotion of kyngs is not synne /

Mat. 24

fo longe as they be taken to thentent as
daniel receyued them. For to the pure all things be cleane/and contrary/to the pol-
luted and infidels all are vncleane / but
both the mynde and conscience of these
men are vnpure/as Belshazar honoureth
not daniel as the prophete of God but as
he wold haue done to any one of his diuy-
nes and spirituall enchaunters and sooth-
sayers/nether repenteth he himself/ but
wold be fene to kepe his promise to saue
his princely honor. Whatsoeuer is not of
fayth/is synne. And therfore he fallith
as it foloweth.

Titu. 1.

Rem. 14
Text.

In the same nyght Belshazar the
kyng of the Chaldeis was slayne.

This place as it were the conclusion
of all describeth the fall and death of the
kyng and mutacion of his kyngdome/for
his blasphemye and festinge in securite
and synfulnes. Penophon wyrteth Baby-
lon to be taken the same nyght where in
the kyng in great securite and confiden-
ce celebrated his fest vnto his god Beel.
For Belshazar in his huntinge/ of cruyle
steepe & sonne of Gobie/and therfore the-
se two princes or rulers vnder Belshazar
one called Gobiam and the other Gada-
tam/then beinge with kyng Cyrus first
entred the cyte and tower of Babylon/
and

Penophon.

The exposition of

1495. the and slewe the kynge / Gobiam being auen-
 age of the ged of his sonnes death. Here is le p ende
 first Mo of the first and golden monarchye which
 narchie. stode. 1495. yeres and ended in the. 3440.
 after the creation of the worlde. Wherby
 all emperours / kynges and princes maye
 fele it with their fyngers onely god to be
 the defender of empyres and realmes / so
 that except he watche ouer them / in Bay-
 ne are their cites kept. And except he de-
 fende them by his aungels / inuayne ga-
 ther they treasure / inuayne buylde they
 psal. 126. blokhouses and munitions / inuayne mu-
 sicke they and take they by men.

An ex-
 hortacio
 to empe-
 rour and
 kynges.

Wherfoze I exhorte and monisth yet
 agene emperour / kynges and princes all
 that they worship not strange gods nor yet
 exhibite any reuerent behauioz vnto ima-
 ges / nether to trust to micke to their tre-
 sure / munitions and helpe of men & mo-
 ney. For here maye they see this golden
 head of the worlde sodenly for their ido-
 latrye / cōtempt of the true prechers and
 for the neglectinge of Gods worde sent
 them / to be destroyd: but let them worship
 and thanke God onely the father of Jesu
 cryste our deliuerer / & now in these last
 dayes prestoz and bringer ayen of his
 worde of saluacion. Let them I saye wor-
 ship him accoordinge to his firste and .ii.

prece

'the fyfte Chapter.

preceptis as the psalmes teache them.

79

psal. 2.

1. 23.

The ar.
gumēt.

An example of daniels accusers tozne
of the lyons, is here set forth to fraye all
flaterers aboute kynges from euyl coun-
sell geuinge & to deterre them from theire
falsse complaynts and maliciouse accusa-
cions of the innocent ministers and pre-
chers of goddis worde. ffor in this chap.
as it were in a seuerall lytle boke concer-
ninge the falsse accusers of prophetis and
trewe prechers tozne in pestis of þ lyons/
we see that euyl counsell is the worst of
all to the counsellers. But to teache the
readers playnely and orderly that they
might the easlier holde this golden lytle
boke in memory/we will diuide it into .7.
places. The first is of þ office of victours
or conquiroz. The seconde conteyneth a
terrible example of the spiritualte & bis-
shops being in courte and of counsell ste-
ringe empyours/kynges and princes by
their euyl counsell vnto persecucion mi-
schelfe and wykednes. The thirde hath
an example of the constant confessor of
gods worde. The .iiii. hath examples
of the infirmite and weakenes of sayth
and of the persewers of the worde.
The fyft hath examples of the wrath &
mercy of god. The .vi. hath an euange-
ly proclamation of kynge Daril.

The

A tail

The exposition of
The seventh hath the example of a man
glorified after his crosse.

Cap. vi.

Darius Medus being. lxxi. yeares
holde/toke vpon him the kyngdom/
whom it pleased to constitute. 120.
gouerners ouer þe hole empyre. Duer the
se men he ordained. 3. chiefe princes or ru-
lers (among whom one was daniel) vnto
the which. 3. hygh rulers/the other. 120.
shulde geue a rekeninge of their offices/
that the kyng might be eased of his so
chargeable burdens. But daniel excel-
led all the princes & gouerners/for that
he had so excellent plentifulle a spirit/
wherfore the kyng had thought to haue
ordained him gouerner ouer his vniuers-
sall empyre.

Darius
Cyaxares.

This Darius kyng of the Medes/pe-
ropson calleth Darius Cyaxares þe son-
ne of Astagis/whom Cyrus succeeded to
raigne ouer the Medes Persia and Ba-
bylonits/and Cyrus was the first kyng
of the Persis/and reigned after Darius
xxiii. yeares/with whom/Darius after
they had taken Babylon reigned not ful-
ly one yeare. So that kyng Cyrus in all
reigned. xxxiii. yeres. This kyng Da-
rius/in that he constituteth so godly go-
uerners in sicke an order ouer his empy-
re/hetelecheth all victores and conquerors
their

Cyrus
reigned
24. yea-
res.

their office after their Victorie to constitute the polycie and to reforme the churche bringing althings after so greate confusion in the mutacion/into a beter ordre. For although these two kynges Darius beinge the elder/and Cyrus the yonger/both togyther had taken Babylon/ & because Cyrus gladly (as Xenophon wytnesseth) gaue the tytle of the empyre to Dario: therfore do daniel here declare þe empyre to be ordered and reformed after this maner of Dario. First he constituteth. 120. gouerners to be sette and diuided into. liii. or. liii. partes of his kyngdom into which parties (as we diuide ours into shiers) that empyre was now diuided. These gouerners were as þe kynges handes and eyes/as here after ye shall see þe rulers vnder þe kyng of Egypte to be called his armes/of the which rulers thus sayth Peter: Be ye subiect to the gouerners sent of þe kyng.ouer these sayd. 120. he setteth. 3. cheife ouerseers to take a reckeninge of these. 120. of the which. liii. daniel was as the Archebithop ouer all. These. 3. shuld ouersee that all the other did their office. And thus was the kyngdom peaceably and orderly ministred/ iustice equite and iugement tremly executed for that lytle tyme/ that the churche of god

A godly
ordinance
in kyng-
doms.

The exposition of
of God might be the easilier reformed.
for doutles / Darius enstructe and coun-
selled of daniel acknowledged this so great
a victorie to be of god for his churches sa-
ke the iewes / Therefore Cyrus gaue god
the thanks and receyued this counsell of
daniel so to order the empyre and at lasie
to geue the peple of god the iewes / lyberty
to returne and to buyld their temple in
Hierusalem. Of this ensample let al ch-
sten kings hauig sicke victories seke out
the counsels of the godly lerned true pre-
chers of the worde and after their doctri-
ne and counsells order their comon poli-
cies and churches so that their constitu-
tions and actis repugne not the gospell
of cryste. But see / see how the shadowe fo-
loweth the sonne and enuie felicitie / and
howe that lying false thefe the deuyll by
his enuiose spyghthfull spiritualtye lay-
eth a wayte to destroye bothe the prophete
tis and good kinges.

Text.

¶ Wherefore these chiefe rulers and
the gouerners studied to fynde some occa-
sion to trappe Daniel in the kynges ma-
ters / but no cryme nor synne coude they
fynde in him / he was so faithfull and iust
that no fauult nor bryght coude they fynde
in him. Then these men said / we shall
neuer fynde any fauult nor occasiō ayenst
this

the sixte Chapter.

81

this Daniel/except we inuent somwhat
ayenst him in the religion and worship of
his owne god. And vpon this/these pret-
stis and gouerners went together to the
kyng saying. king darius for euer mought
ye lyue. All the princes and lordes spiritu-
all & temporall gouerners counsellers no-
bles and officers ouer thy empire and pro-
uinces haue decreed to make a kinge law
or acte to be proclaimed and straightly to
be obserued. That whosoener shall aske
any thing of any god or man by .30. dayes
but onely of the/which arte the kyng/he
shalbe casten into the Lyons denne. Now
therfore/oh kyng/confirm the decre and
subscribe it that it be not changed/accor-
ding the ferme and perpetuall lawe and
custom of the Medis & Persians that no
man be so hardy to breake it. Wherefore
Darius the kyng subscribed the cōman-
dement nowe writen.

Mencion afore is made of the spiri-
tualtye of the chaldeis being euer in so
high caucortie and in counsell with the
kyngs of Babylō that in all high harde
& dowtful things they sought theyr coun-
sell & coning at them which be called in
scripture/Magi/Sophi/divini/incatatores
astrologi fatidici. &c. that is wysemen so-
thefaters/divines/charmres/magazars

Magi.

&

be

The expositiō of

Belwitchers sorcerers destenye tellers iug-
lers and sicke lyke as were so great with
their goddis that thei daily fetched their
oracles & answered at their mouthes vnto
the kings. These wyse menis wysedom &
their coning dani. had oftē tymes cōfoun-
ded and made their wysedom foliſshnes &
their highe lerning bayn lyes and lying
vanite/as ye haue sene it before in the in-
terpretaciōs of Nebucadnezers dreames
and visions and now last of all in the de-
claraciō of the handewriting vnto bel-
tſazar. Wherefore the enuouse enchaun-
ters and spyghthfull spiritualty neuer cea-
sed hunting for occasions to destroye da-
niel. And now they seing him in moste
highe fauour with these two newe kings
lykely to cause them to reforme their fal-
se religion and to bring in the very true
religion and worſhip of the very god/con-
ceyued this deuillishe acte and promoued
it vnto these biſshops the ouerseers and
rulers of the counſel causing the to bring
it vnto the king/and himself to confirme
it subscribed with his own hāde. Which
done/thei thought now to haue had trap-
ped innocent Daniel. For the helthen
kinges did regarde their actis lawes con-
firmacions and othrs so highly that thei
were with them inuolable, vnable to be
reuoked or annulled / so highly regarded

and

and

the syfte Chapter.

82

thel constancie trwth and faith in othes
and promyses/as ye see it befoze in bele-
sazar geuing daniel the giftis althoughe
he tolde himso heuey an interpretacion
of that hand wrlting. But our spiritual-
tye/albeit a king oz emprowr hath geue
out any inuincion acte oz proclamacion
that godly is/oz to any of theire subiectes
a fals conducte passe porte oz municion w
his brede seal to come in false and to go
out of his realme/yet wyl thei make him
beleue that he is not bounde to kepe pro-
myse wlt he heretiques / as thei call the
trelo prechers of the worde/as thei once
serued docto Barnes. 12. oz. 13. yeres agoo
when he was sent on message out of ger-
manye to the kinges maieste, Syr Tho-
mas more then being chancelier. Wether
wyl thei steke to perswade theire princes
to restrayne the byble once preuiledged &
graunted by the kinge to be read of al mē
and the pure and syncre preching of the
gospell once commanded of the king and
inloyned, thei be not affhamed to cause
the king to neglecte it oz to reuoke it. But
and if emprowr oz king shuld decree by a
sacred othe to smite of Johan Baptistes
head oz to slaye innocent Paul/then wyl
thei perswade him sicke othes to be inuis-
ble. But now (oh kinges) be ye warned of
sicke spirituall sprites/get ye vnderstande

doctore
Barnes
had al-
most co-
me to
hor a.
gen into
germa-
nye.

any

The exposition of

Psal. 2. ding and be ye lerned. Seeke ye out sage
daniel's lerned in gods laws to be of your
counsell and beware of these polityke pru
dent popish doctours of the popes lawes.
For it is highe tyme.

Isay. 42
Q. 45. But wherfore did Darius subscribe so
sone to this decree and deuillish act? Be
rely his spirituality had bewitched him
thus to do. So it was that daniel was in
faueur and herde of bothe Cyrus and Da
rius but especially of Cyrus to whom he
cleaned most for the propheties that wēt
vpon him out of Isaye to be the restorer
of his peple. And Cyrus had daniel in hi
ghe honour. Nowe was Cyrus but yong
whose father was not kinge / and Darius
was sage, olde / borne his father being a
kinge. And as daniel excelled all the go
uerners and bishops in auctorite, so begā
Cyrus to excell Darius in glorie. Nowe
did his flaterers by the counsell of his
fothe sayers and spirituality perswade
vnto Dario / that althoughe he was Cy
rus his elder and a more auncient king
of the Medis, comen of a kinges stok &
by whose power and might babylon was
wone / yet (if he loked not wel aboute him)
Cyrus wolde disapoint him of the title
therof & be called king of babylon. This
dissimilitude and vnlyke state or condi
tion

clon of men is a non the cause of suspici-
 ons, hatredes and disorde/as Xenophon
 writeth Darius Lyaxarē to be offended
 with Cyrus his gloze new beginning to
 encrease/& therefore with teares to haue
 complayned and reasoned the cause with
 Cyrus affirming himself to be despysed/
 not withstanding he was well pacified
 by the meruelouse diligēce and faithful-
 nes of cyrus geuing gladly place and pre-
 eminence/yea and the title to/of the em-
 pire of babilon to Dario. And thus craf-
 tely brought the spiritualtye of babilon
 to passe/that Darius for feare of his auc-
 torite gloze, and dignite to be minished or
 taken from him/of him that nothing lesse
 thought /so sodenly and secretly with-
 out the consent of ether Cyrus or Daniel
 subscribed this vngodly acte. So sone cā
 theis craftye courtly wittis and politike
 popishe pruden, fynde out subtyl deceits
 and fraudes to put out the iust and God-
 ly Cyrus of auctorite to let him of his
 prosperouse successe and godly entent in
 his realme/and must suffer this vngod-
 ly acte to go forth. Sicke ministers euer
 hath the deuill which can seke occasions
 craftely to auerte good kings good myn-
 dis from the trwth when vnder an highe
 pretence of office and vertewe/awaite is

Dispar-
 lite & fe-
 licite
 brig for
 th enuye
 & debate
 in euery
 estate.

The exposition of
sayd to destroy them. As here whylis this
old king Darius thought to get himself
honour aboue Cyrus he thus bewitched
percelued not howe grete sinne he comit-
ted in suffering this his wyked acte to be
proclamed and subscribed, forbidding the
inuocation of god / and confirming him-
self to be exalted aboue god. This exam-
ple therfore moniffeth emproures & kin-
ges to be wyse in obseruing sicke decey-
tes and namely in their owne lawes arty-
cles actis and proclamacions to be publi-
shed / lest thei vsurpe gods honour. For
Penopphon writeth Darium Very heuely
to haue . . . take the contempt of himself
& therfore to haue . . . fallen away from
Cyrus. Wherefore it was a very easy thig
for the deuill by wyked flaterers and wy-
kedet counsellers so to inflame Darius to
enacte sicke a commandement ayenst the
first precept of god / nothing to be asked of
any god but of himself & al to obscure the
glozy of Cyrus and to trappe daniel. For
all this drifte of these spirituall enchain-
ters with their captiued complices the
counsellers / was to cause daniel to be tor-
ne in pecis of the lyons. And as these sub-
tile charmeres with their crafty courtiers
did greuously sinne for that / so deceitful-
ly and subtyly thei toke an occasion / and
with

with so glittering a pretence of their deu-
ty and Vertue: layd this fraudelent be-
yght for the king and religion / euen so sin-
ned the king in that he suffered himself to
be perswaded of these false hypocrites &
flaterers / all benefites to be asked of him
self as of a god. For the simple olde king
saw it not / that whyle he looked for ho-
nour aboue and ayenst Tyrus / he prohibi-
ted the inuocation of gods name and ca-
sted down daniel into the pcell of his ly-
fe. But what shall godly men do whē they
know themselves thus to be beved & per-
secuted with slike vngodly actis: Verely
they must then praye more mightely then
before as is folowthe.

¶ But when daniel knewe this com-
mandemēt to be subscribed / he went into
his house / & the wyndowes of his cham-
ber opened toward Jerusalemy / he deu-
ly thre tymes / vpon his knees fell downe
thankinge and prayinge and opened his
mynde to his god as he was every daye
before wont to do.

Now is there a greuous bataill bent
ayenst daniel by these Venomous Deperes.
But yet in the mean ceason his excellent
Vertue shyneth / testifyinge his faith by
his constant confession and prayse vnto
god. And not onely he not consent vnto

Tert.

Daniel
opeli be-
keth the
vngodly

Lill.

to

a dore

The exposition of

kings booke to this vngodly act which was devised
hed. actis ayenst him and agens God / but he also
 improueth it strongly & breaketh it open-
 ly: settinge open his wyndowes that his
 enemies obseruinge him / might see him
 prayng vnto god of Israel at middaye.
Why daniel: what nedest thou thus o-
 penly to haue put thyself in perill: thou
 mightst haue worshipt god in spirit or se-
 cretely and not by these externe gestures
 haue declared it: or for that space not to
 haue prayd at all. No / not so did daniel /
The ob- for he knewe that the true religion and
jection. worship must be farre from all colourable
 dissembling without any lying shystis of
 hypocricie especially in sicke an archbis-
 shop. Daniel wolde not haue crept to an
 image of the crosse nor kneled downe be-
 fore the kinge askinge any diuine peti-
 tion of him / & then haue colozed and glo-
 sed it with Winchester's glose sayinge / I
 maye so do not geuinge the image or the
 king any godly worship / but a certain vt-
 ward reuerent behauiour / now were the
 lxxij. yeares of their captiuite past / now it
 behoued daniel to praye more busily and
 earnestlye that the peple might returne
 & buyld vp ayen the temple / & not to haue
 ceased one hower. He prayd to werdes ieru-
 salem / whom he desyred to be repared / so
 that

The de-
claraciō
of p solu-
tion & cō
firmaciō
therof.

that of his gestures thei might know his
desyer/he declared it to be destroyed of god
& of God it must be redified/ let not men
therfore depende of menis actis and coun-
sels for þe wallis of Ierusalem & temple
to be redified/that is for the gospel and
true preachers to be restozed abyding em-
pours and princes pleasures/ policys &
their laysour to set forth iustly gods wor-
de/for if thei do/thei be lyke with the He-
brewes sent out of Egypte sending befo-
re them of a humane policie their. 12. mē
to bewe the londe/neuer to enter into his
rest. In their cyppe they were cōmanded
in their prayers to turne themselves to-
werde Ierusalem / and all to remember
gods promises of cryste/of his kingdom/
of their deliyuerance and restozing to his
true worship, and to aske the same conti-
nually and constantly. Daniel wolde not
dissemble with the wyked act and com-
mandement of Darius / but asked in tyme
their deliyuerance of god for crystis sake
promised. And albe it / thise in the daye
as at morninge / midday and eueninge to
praye was commanded them / god to geue
be happy begining / good successe / & well
to fynishe all oure godly affayres with-
out whom we can nether begin nor conti-
new or ende any good thinge / yet maye it

psal. 51.

Eccle. 11.

Deut. 1.

Num. 13.

psal. 94.

3. reg. 8.

signi-

The exposition of
signifye cryste euer to be sought and to be
beholden in faith of men in exyle/in cap-
tivityte/and when they shall dye/as did
holy Steven vehemently praye/and da-
niel also at all tymes/holdinge God in
their prayere with his owne bondis and
promises / his peple to be deliuered out
of the captivityte of menis actis decrees
articles tradicions rytes/cere. &c. Whow
vehemently prayd cryst/his passion now
being at hander: for then/for the confes-
sion and inuocacion of the name of god/
the houre was comen wherein he shuld be
casten into þ paynfull pitte of deth/well
therfore in the tyme of the crosse dothe
Paul bid vs praye in euery place/ & cryst
biddeth vs alweys praye as daniel here

Daniel's prayeth. Daniel's prayer standeth of these
prayer cōthre parties/of thankis geuing for his in-
sisteth in numerable benefits / of prayse for his
3. parties. godly power & miracles shewed for them/
and in confession acknowleginge himself
and the peple to be synners and god to be
true & faithfull of his promise in sauing
and deliueringe sicke synners that thus
call vpon him in faith. Cryst in his ago-
nye. A his disciples praye lest they
shuld fall into temptacion/and Paul bid-
deth vs euer to geue thankis to god tho-
row cryste. Wherfore daniel wolde not
differe.

~ baw

dissemble in cissing to pray for the tyme.

¶ Now these men insidiously obser-
uing daniel/espyed him praying and ma-
kinge supplicacion to his god. Wherfore
they went vnto the kinge reasoning with
him vpon his acte and commandement
sayinge: Hast thou not publisshed an acte
decreed in wytyng/ that who aske any
thing of any god or man by .v. dayes/
but onely of the (oh kinge) he must be ca-
sten downe into the lyons denne: whom
the kinge answerd sayinge/ yisse truely.
And it must be holden firmly inuolable
after the lawe perpetuall of the Medes
and Perses. Then they answerd, saying
before the kinge. This daniel one of the
nymbze of þe captiued Jewes regardeth
no thinge at all thy commandments oh
kinge: nor yet thy proclamation which
thyself hast publisshed in wytyng. For
thayse euery daye he prayeth/ which thing
the kinge hearinge/ was gretly heuy for
him. And thought playnly to haue delyue-
red daniel/ & studied vnto the sone going
downe labouring hardely for his delyue-
rance. But these men so insidiously co-
minge to the kinge told him. Thou must
know it (oh king) that the lawe of the Me-
des and Perses is/ that no acte/ no com-
mandement or lawe made of the kinge
maye

Text.

~ so

~ and

This da-
niel/ was
spoken of
spight &
contēpte

The epposition of
maye be changed. Then at the kinge's com-
mandement Daniel was brought forth/
and they did caste him into the Lyons den.
Then the kinge speakinge to daniel sayd:
Thy god whom thou hast euer worship-
ped deliuer the. And ther was brought a
stone and layde vpon the mouth of the
denne which stone the kinge with his
owne scall or ring and with the signet of
his nobles sealed/ that there shulde no-
thinge els be done ayenst daniel/ or lest
his will shuld be changed in daniel.

Here haue we an example of a weak
simple olde kinge bewitched / decetued
and ouercomen of his gosily flaterers
and of his owne polityke counsellors.
Now ye see the great diligence of these
enuiouse hypocrites / ye see their decet-
tes / vnmurderous murther / and ingrattitu-
de. Daniel was now a right Venerable
sage olde father more then .lxxxv. yeares
olde well deseruinge and paynes takinge
to profit euery man / so that worthely he
might haue bene called pater patrie / the
father of the hole lande. But all his be-
nefitcs / his Vertues / his innocencye /
nor his reuerēt sagenes might not moue
these malicious magos to refrayne them-
selues and to pitie him. Wnely go they
aboute to destroye the man / & all because
he

he worshipped god onely and no man nor creature. These be the Benemouse spiders which creping into every sayet flower of the garden gather nothing els but present payson. Now behold their sleighthy payson. They come to the kinge/ not first of all accusinge daniel/ for that they knew the kinge loued him so intierly: but they first trapped the kinge in that they preassed so soze vpon him with his owne lawes and actis after the lawe of those nations in nowyse to be broken or changed/ the kinge once confirminge them. They reasoned with him of the inuolable fastnesse of the acte and decree/ vnto which/ the king no sicke thing suspecting as they went aboute/ anon graunted. And verely to speke of lawes & actes/ there is nothing so necessary to comō wealis and kingdoms to be conserued as the holy obseruacion of good lawes. For they be compared to an hedge or pale which kepe of euyl beastis fro the good gardēs, which if they be broken downe in any place/ an ingresse is open to all euyl denouering beastis. Or if þ law be once or twyse dispensed with/ anon it ceasseth any more to be a lawe. Plato compareth lawes to pillis medecynes or pocions/ which if þ syke bodye reuomite/ there is no helth to be lo.

Of la.
wes and
actis.

plato.

The exposition of

be looked for. Wherefore in good lawes
 & actis there behouueth to be a certayne
 diuine auctorite. Who wold bere a smet-
 te which nether to kutte nor to smyte is
 nothing apter. To conserue lawes and to
 nourish the iustice, is þe swerde geuen from
 god aboue. And therfore be lawes called
 holy/because it is not lefull to breke the:
 but they be ferme and immoble. The la-
 wes are aboue the kinges/as Darius he-
 re confesseth. It were the most indigne
 and detestable thinge that good lawes
 shulde be subiecte and vnder euill men.
 For yf the lawes be godly and good/ he
 fighteth ayenst God that breketh them.
 Of this thing is the kings scepter a be-
 ry apt signe and token/in that it is ferme
 and inflexible. Which thinge the iewes
 well vnderstode when thei/to deryde cry-
 stes kingdom/ his auctorite and lawes/
 gaue him a reede in his hande wauered
 with the wynde/signifyinge that inconstan-
 t things must make wauering & weake
 lawes to daye made/to morow marred.
 But these enuiose enchaunters did wy-
 sely dispute with Darius of the solidite &
 fastnes of his lawes making the king in-
 ferior to his lawes. But fulwyked was
 their decryte to thruste into his head so
 vngodly and so dampnable an acte for a
 good

Mat. 27.

good lawe/which the kinge shulde haue
 reiecte dutterly. For by that acte both þ
 king was dampned and daniel his wy-
 sest counsellor destroyed. This their mis-
 chynose fraude at last espyed of the king/
 (but all to late) he labored the hole daye
 to saue daniel/but all inuayne/for the ri-
 gour of his lawe preyayled for that (as
 these subtile serpents had perswadid it)
 it was not lefull for the king to violat it.
 Oh how pertinace and styfe are the vni-
 godly lawers & act makers in their owne
 wyked lawes to be conserued? What ex-
 cuse shall ye bringe/ oh ye false lawers/
 and brekers of gods holy decrees coman-
 ding you nether to putte nor to take away
 any thinge from his worde? Hane ye not Dent. 12.
 red, a fleged of Cryste so solemply this Mat. 15.
 graue sentēce oute of Isay saying: Inuayne Isay. 29.
 ne do men worship me with menis tradi-
 clons and doctrynes?

And here is to be noted/that lawes be
 made for diuerse causes as some/that by
 their obseruacion/god might be worshi-
 ped. These lawes of nomācles then of god
 himself may be made: Roman ought to
 chang them/as be these. Onely god must
 be worshipped & loued aboue all/owher-
 tis must be kept cleane from hated/aui-
 rice/adultery/from crueltye that it be a
 wor

psal. 13.

Evill
laws.

The exposition of
a worthy habitation for god. Which fulnes
of this lawe cryste when he came accom-
plished it for vs. for with these laws/
of faith & innocencye god will be worshi-
ped: vnto these whoso adde or take frō thē
he is accursed. These lawes make perfit
the inward man. yet are there other lawes
made to gouern the people & their houses
which if they be not preiudice to faith &
charite/albeit men make them/yet muste
we kepe them as gods lawes for the auc-
torite of the magistrats sake whom God
hathe instituted. But and if these humane
lawes loke to destroye the crysten lyber-
tye/to conuincē consciences and to op-
presse the gloze of cryste, God forbidde
that ether for flattery or for feare we
shulde luge or thinke them to be compa-
red with gods lawes or to be suffered of a-
ny cristiane to stande. A lawe is not abro-
gated but stablished/if the entent and
mynde thereof be kept. What so euer is a-
gainst the lawe of god/it is no lawe nor iu-
stice/but tyrannye and vngodlines. And
if it be made fiercely to runc vpon menis
soules/so is it the more pestilent then it
shulde hurte menis bodies or take away
their goodis. Manis laws therfore are ap-
proued so long as they kepe them with in
their owne boundis/so that god be not

worshipped with them / but let them serue
 the peace & not obscure the glorie of god
 but plante honestye. But retourne we to
 the text. Then at the kings commande-
 ment & c. Brete difference was there bet-
 wixt the sinne of the king and the crime
 of daniels accusers. For the king sinned
 of weaknes and simplicitie, deceived of
 these malicious murderers / but his ac-
 cusers accusing of enuye the seruant of
 god sinned ayenst the holy gost. And ther-
 fore the king a non was smytch with re-
 pentance and pite bewayling the death
 of daniel / seeking þ best waies he could to
 saue him / and whē he could not / he gaue
 place to his wicked accusers / excusing &
 also condemning himself and Daniel to
 he confessed daniel to serue god whiche
 was able to deliuer him / nethelisse yet
 he condemned him. But wherfore did
 the king thus trust god to deliuer him /
 seing himself might haue deliuered him?
 the king had great compassion on him / e-
 uen mische lyke pilate pronouncing crist
 an innocent and yet gaue sentence vpon
 him to be crucified. But what an offence
 was geuen to the iewes to see daniel the
 iust casten to the Lyons / whilis other
 wicked were herde & praised: Onely the
 king excused him / & yet himself destroyed
 him /

Did

had

The exposition of
him/for he was a fraid for lesing of his
gouernance. And there was brought a sto-
ne &c. That the miracle might be the cle-
arer/god prouyded/the mouth of the den-
ne to be sealed with the kings signet and
with the signet of his nobles that thus
conspired his death/that non shuld su-
spect Daniel to be deliuered by any ma-
nis helpe as to haue casted in to the lyons
any other meat. Thus was christis sepul-
cre sealed and kept that the miracle of
his resurreccion shuld the euidentlier a-
pere. The last sentence of the text is.
That there shuld nothing els be done a-
yent daniel/or thus/lest any thing shuld
come to daniel contrary to the kings will
By which sentence it is ment/that the
kinge perceyuing daniels enemies cruel-
ler then the lyons/& so if the lyons shuld
spare Daniel yet wold he be sewer that
his accusers shuld not open the mouthe
of the denne and destroye daniel by any
other meanis. Dan. therfore now dwel-
leth among lyons but with faith in god
is he defended/as hath the pistle to the
hebreus. faith stoppeth the lyons mou-
thes/and thus is he brought aye to that
first dignite of Adā created vnto the ima-
ge of god to haue dominion ouer all bea-
stis/for euen the cruell lyons testified da-
niels

niels innocencye, whiche the most wicked
rulers were not ashamed to defame: now
was his reprobaciō & crosse at the higheste
and therfore in tyme doth god helpe that
we and al faithful by his example shuld
lerne in our most perels to trust and bele-
ue in god. Lyke ensamples of goodmē pre-
serued from beastis hath Eusebius the. 9
booke of the Ecclesiasti. storpe.

Thus haue ye an example / the church
of god not to want persecucions / and that
the myrdes of Princes shalbe craftely
snarled and bewitched of their deuillish
the counsellors. This example therfore
moniffeth them to bewyse in obseruing
siche deceit and namely in their lawes ac-
tis proclamacions &c. to be published:
lest they vsurp gods honor. Here is set for-
the an example of a weake faithed king
berwyte whose sinne and the sin of the
persecutors of crystis ministres we ought
diligently to discerne. He is weake faithed
whiche loueth and embraceth the true do-
ctrine / wold promoue it / suffreth himself
to be instructed and studieth to profite
there in and desyereth the teachers to be
preserued / and confesseth the trweth in a
maner / albeit he dare not defende it open-
ly and frely enoughe nor strongly / ne the-
lesse he nether denieth it nor persecuteth

Weake
faithed.

The exposition of

Ro. 14. it. Sicke weake persons Paul biddeth vs receyue iently / addig that god receyueh him and may confirme him. Sicke weake ones were the apostles at crystis death. For verely eue thus doth god gouern his faithfull that thei shuld acknowledge their infirmities / oute of which after grete and many batails betwixt their feeble flesh and the spirit thei might come forth therewith victorpe. Wherefore I say saith a smoking match god wil not out quenche and apen. The lord lifteth vp all that fall / and putteth his hand vnder them that thei be not hurte. Euen thus was darius weake. For he receyued the doctrine he had mynde to defende it / he confessed it / he wold haue promoued it with his testimony and confession / which all were tokens of a godly mynde. Nether doubted he therof / but of his owne powr to spread and to set it forth he doubted. For he was thus demented and switched with the sepestilent perswasions of his wicked rulers as thus saying. Consyder oh king) thou art but one mā and ignorant of this matter / thou must geue faith to the lerned doctors and sothe sayers whiche be euer at the goddis mouthes and at his handis / in the ryme and soden mutacion of these realmes it is to hard for the to plat any

How

any new religiō & to abolish the olde cus-
toms. It wil gender sedicions and spros-
res and miche inquitnes in thy realme/
put away therfore these new lerned with
their new lerning/or tarye tyl a more quiet
ete tyme, tyll it may be beter bozne of your
commons and lordis. Sicke enemies to
god and his worde shall good princes ne-
uer want. Thei laid ayenst the king the
ferme auctorite of his actis & lawes say-
ing, it shulde be a perellose example and
to bolde an enterpryse to make any inno-
uacions and changes of the olde religion
laudable customes rites cere. &c. At laste
therfore the king ouercomen by the impo-
tune wilked perswasions of these peruer-
se counsellers permitted to them their mis-
cheuouse dryft. Yethe lesse a cristen prin-
ce ought to haue a princely & manly her-
te in gods cause and of no weaknes to ge-
ue place to his maliciouse magistrats &
priesis. He ought himself to take the bo-
ke of the lawe in his own hād/to studye &
be lerned aboue all his Magis bissshops
and counsel to. But because this king sin-
ned not of a set purpose willingly/therfor
a non was he smiten with pite and repen-
tance/But so were not the false accusers
of daniel and the wilked counsellers. It
foloweth therfore that the king repented
M.iii. with

The exposicion of
with so manly a faith that he punished
these accusers and his counsellors of this
perelouse nouite and mutacion put into
his head so vngodly. And old God all
prouers and kings wold practize this Da-
rins his example.

Persec. **wers.** Thei be perswaders which nether loue/
nor will heare / nor reuerence the true do-
ctrine / nor will suffer themselves to be
taught / nor study to profit therein / neither
will defende the teachers and preachers
therrof / neither suffer it to be set forth /
which themselves knowe it to be true and
godly. But had leaue to bury and burne
it and bringe it into hatred and sclan-
der. Let these men thus synninge a-
gainst the holy gost loke neuer to repent / but to
haue the present iugement of God ouer
them. And these dampnable wretches

Titil. 3. Paul biddeth vs after once and the se-
cond warning to eschewe as heretiques /
for thei be condemned by their owne tes-
timonye. Let kings therfore by Darus
his example acknowleg their infirmities
and study strongly to go forth with the

Mar. 9. Verite / & pray with him that sayd: Lorde
I beleue but yet helpe my vnbeleif.

Text. ¶ Then the kinge going into his pa-
lace went to bed souperlesse / no meat
brought him / he slept not that night / as
foure

Sone as it was daye lyght the kinge arose
 & went spedely to the denne of the lyons/
 and beinge therat/ he with a moorninge
 voyce called daniel sayinge: Oh daniel
 the seruant of the lyuing god/hath not þ
 power of thy god whom alwayes thou hast
 worshipped, delyuered the from the lydes?
 Anon daniel answerd the kinge sayinge/
 oh king euer moughst thou lyue: My god
 hath sent me his aungell which hath clo-
 sed vp the lyons mouthes that thei shuld
 not hurt me. For before him am I foun-
 de innocent/nether ayenst the/oh kinge
 haue I comitted any faulre. Then was
 the king excedengly ioysfull and comman-
 ded daniel to be plukt out of the denne/in
 whom now plukt out, there was no hurte
 founde done to him of the lyons because
 he beleued in his god. Then at the kings
 commandemēt were his accusers & eni-
 mies brought forth/which w their chyl-
 dren and wyues were throned into þ lyons
 whom ere they coulde come to the floer
 of the denne/the lyons toke them/& bro-
 ke all their bones.

The cruell vnrasonable lyons were
 meker to Daniel then his owne felowes.
 The merciablen kinge gotte mercy of god
 and repented: he departed from these his
 wyked counsellers with great heuines/he

The expositiō of
refused all meat mirth and solace consy-
deringe his so faithfull a counsellor and
seruaunt of god thus to be entreated. Of
this example maye some of our bishops
and some crysteyn princes be ashamed/
themselves in all delicat excesse & weak-
the to see dayly the innocent blode shed
for the trewth & their subiects for their
safegard and defence of their realmes to
be slayne/ themselves in the mean tyme
playing and banketing. Daniels wordis
to the king thus teache him. O hinger/ of
this mayst thou lerne the iustice of god/
before whom I am founde innocent in this
mater and haue not offended the. I had
trewly offended the grievously/ yf I had
worshipped & with my petitions & prayers
for so had I confirmed the in thy nyne
synnes making the to beleue thyne acte
to haue bene godly. Now the king af-
ter his repentance and gladne cōcediūg/
beginneth to ingdustelsper/ he comman-
deth the innocent to be drawne out from
the lyōs & his false accusers to be thzone
vnto them. And for because they went a-
bout to depyve the kinge of his most wy-
se counsellor & best beloved frende/ ther-
fore did the kinge iustly punish the these
false accusers with their beste beloved
wyues and chyldren. But wherfore was
dani-

daniel deliuered: Because he beleued/
(saith the text) in his God. I cannot se
els now a dayes wherfore men be perse-
cuted and bzent casten into oure lordly
lyons mouthes, but because thei beleue
in their God one alone for all sufficient/
for their faith onely in him to be iustified,
of him onely to depende/to him onely to
praye/him onely to call vpon &c. & vpon
no saynt nor non els to worshippe/no not
images. It was nether the kinges repen-
tant heuines/nor his fasting and wat-
ching/nor yet daniel's innocēcie/nor pray-
ers that closed vp þe lyons mouthes: but
it was cryst þe messenger of his heuēly fa-
ther/because daniel beleued in him. Here
be empyours and kinges taught to retract
and call in ayn their vniust lawes/actis
articles/decrees and proclamacions/ & to
punishe the counsellors and auctours of
siche actis. Which ensample all kinges
ought this daye diligently to loke vpon.
Also all siche vngodly actis and lawes
we be bounde with daniel to not obey/ but
rather to fflye out of the lande then to be
yoked with them. Bely innocent daniel
was casten into the lyons/ signifying the
innocēt poore chyrche of god euer to haue
the most strong empyours/kings and prin-
ces and the deuyll to withe the pope and
all

An exā-
ple to be
noted &
folowed
of kin-
ges.

The exposition of

Be holy and whiche shuld be dispensed
with/Whiche more lust it is that God be
rather obeyed then man. I am but a man
mortall dust and ashes. It is God that
lyueth for ever which punisheth and re-
wardeth. His face feare ye/him serue and
reuerence. He lyueth and raigneth pre-
sent when men thinke him to be absent.
And awaketh when he is thought to slea-
pe. Who wold not haue despayred of da-
niels lyfe? And yet so/for his faith is he
delyuered from the Lyons hongry mou-
thes/let vs folowe thinges certain and
leane syngie Vanities. Many miracles
hath god done in heuyn and earth/but of
this one maye we be taught his power
and goodnes. Now the king rebuketh his
errour and the holy prophet before con-
tempned/he exalteth into greate glory.
And taketh daniel with him into the lan-
de of Medeleauing Tyrum and his sone
Lambyses at Babylon. Thus wolde god
aftr the crosse glorifye his seruant.

The ly-
ons.

The Lyons signifye the mighty enemyes
of crystis chyrche/as hath the psal. My
soule lyueth among Lyons. Of god onely
for oure faith in cryst oure delyuerer/are
their mouthes & tyzannous power stopt.
And as cryst thin in the forme of an aun-
gell preserved daniel/euen so now being
man

the sypte Chapter.

95

man and intercessour before the father/
 he with his present spirit preserveth his
 churche in the middis of these Lyons his
 cruell enemies. Here be we lerned none
 to be exalted of god onelesse he before be
 casten down into the dennes of lydes. For
 cryste might not lifte up his head except
 by the waye he had drunken of the rozing
 ryuer. Neither shal the cristians aryse vnto
 lyfe eternall except thei be first dead
 and buried. Whoso ever therfore thou be
 thus for the truth accused and hand-
 led as daniel, not onely se that thou thus
 singe: Vnto thy god (whilis thou be yest
 me thou makest me great) but also haue
 thou faith and confidence knowing the
 same shortly to be fulfilled in thy accu-
 sers and persecuters that cam vpon dani-
 els accusers. Thei shalbe trapped and ta-
 ken in their owne snares & fall into þe pitt
 whiche themselves had digged up: but I
 (saith the faithfull) shall passe by harme-
 les. How can we want these examples in
 the congregacions so ful of consolacion?
 If Daniel be diligently red ye shall see
 him to haue bene the fygure of cry-
 stis passion and his glorificacion by his
 resurreccion. This story of Dary also
 ought to be set before all the princes eyes
 of the world to teache them repentance
 to

psa. 119.
 Rom. 6.

a fygt and

The exposition of
all his lyons to be hyzperswers. To be
bzeif. Darius and daniel be set forth to be
the example of the mercye of god / & da-
niels accusers are the example of p wrath
of god. The example of Darius first tea-
cheth the office of a crystiane to repent
to beleue and to aknowleg his synnes af-
tir the lawe and gospell / and to saue the
godly & dampne the vngodly. The kinge
without meat and sleape all the daye and
night continueth. For the lawe is as it
were a fyery beper euer bighing / euen p
commination of god saying: I shall visit
thy synnes: for the kinge ayens his faith
and consciēce had commanded daniel to
be destroyd for keepinge the first precept of
god. He thus commanded it / not as the
king and lorde / but as an idolater & mur-
therer of innocents. But the kinge to see
daniel a lyue concludeth no lesse mira-
cle in his conscience then was the deliue-
rance of daniels bodye. Create therfore
in the loye of p faithfull / aftir their crosse
thus to se god to preserue & glorifye them.

Text. Then king Darius vnto the pe-
ple & nacions all tongues vpon the vni-
uersall erth thus writeth. Whiche peace
be with you. Of me it is decreed that in
all the particas of my realme all men shall
feare & dreade the god of daniel / for that
he

he is the lyuing god abyding for euer and
euer/for his kingdom shall neuer be de-
stroied but his dominion euer must endu-
re/who helpeth and delyuereth: he she-
weth his wondrefull miracles in heuen
and erthe whiche delyuered daniel from
the lyons. After this daniel was highly
promoted in the kingdom of Darius and in
the realme of Cyrus the persiane.

See how God will haue the Victorier
see vnto what ende God hath permitted
these iniuries to daniel. The kinge wold
be puffed vp with glozy. His diuines & no-
bles flater him/the iustie is casten to the
lyons/& god the iuge of all is not knowne
But now at last his glozy is declared cle-
rer then the sonne. And the kinge with pu-
blyk rescript and open recaracion confes-
sing his synne setteth forth the glozy of
god. Nebucadnezar commanded that the
name of God in newyse shulde be blasphem-
med. Darius here willethe it to be feared
and worshipped and all men to tremble
and feare at the face of the god of daniel.
Although he shulde saye: Let oure actis
& lawes/decrees or proclamacions whe-
ther thei be of myself or of any other ma-
de/bynde noman/if thei commande any
thinge ayenst the god of daniel. For my-
selfe at last haue I lerned wherto lawes
be

The exposition of

be holy and whiche shuld be dispensed
with/Whiche more iust it is that God be
rather obeyed then man. I am but a man
mortall dust and ashes. It is God that
lyueth for euer which punissheth and re-
wardeth. His face feare ye/him serue and
reuerence. He lyueth and raigneth pre-
sent when men thinke him to be absent.
And awaketh when he is thought to slee-
pe. Who wold not haue despayred of da-
niels lyfe? And yet so/for his faith is he
delyuered from the Lyons hongry mou-
thes/let vs folowe thinges certayn and
leane syngie Vanities. Many miracles
hath god done in heuyn and earth/but of
this one maye we be taught his power
and goodnes. Now the king rebuketh his
errour and the holy prophet before con-
tempned/he exalteth into greate glozy.
And taketh daniel with him into the lan-
de of Medeleauing Tyrum and his sone
Lambyses at Babylon. Thus wolde god
aftir the crosse glorifye his seruant.

The ly-
ons.

The Lyons signifye the mighty enemyes
of crystis churche/as hath the psal. My
soule lyueth among Lyons. Of god onely
for oure faith in cryst oure delyuerer/are
their mouthes & tyrannouse power stopt.
And as cryst thyn in the forme of an aun-
gell preserved daniel/euen so now being

man

the sypte Chapter.

95

man and intercessour before the father/
 he with his present spirit preserveth his
 churche in the middis of theselyons his
 cruell enemies. Here be we lerned none
 to be exalted of god onelesse he before be
 casten down into the dennes of lydes. For
 cryste might not lifte up his head except
 by the waye he had drunken of the rozing
 ryuer. Wether shal the cristians aryse
 into lyfe eternall except thei be first dead
 and buried. Whoso ever therfore thou be
 thus for the trouth accused and hand-
 led as daniel, not onely se that thou thus
 singe. Vnto thy god (whilis thou be yest
 me thou makest me great) but also haue
 thou faith and confidence knowing the
 same shortly to be fulfilled in thy accu-
 sers and persewers that cam upon dani-
 els accusers. Thei shalbe trapped and ta-
 ken in their owne snares & fall into y pitt
 whiche themselves had digged up: but I
 (saith the faithfull) shall passe by harme-
 les. How can we want these examples in
 the congregacions so ful of consolacion?
 If Daniel be diligently red ye shall see
 him to haue bene the sygure of cry-
 stis passion and his glorificacion by his
 resurreccion. This story of Dary also
 ought to be set before all the princes eyes
 of the world to teache them repentance

psa. 119.
 Rom. 6.

a thyrtieth

The exposition of
to beleue/to professe the truth/to reuoke
their errours and false and vngodly la-
wes, actis, articles, constitutions and in-
stitutions or enstruccions / to cōserue the
true worshipers and beleuers, and also to
se that all their churches haue good pre-
chers of the worde / whiche is the chiefe of-
fice of euery kinge / and to see the brought
vp in the very true enstruccions and do-
ctrine of cryste and his apostles. Nowe to
the seconde booke of daniel and seuenth
chapter.

The ar-
gument
of the
-7-

Nowe daniel returneth backe .3. yeres
Neching is not what other men / but
what himselfe did see to come vnto
the world is ende. What changes of king-
doms and what persecutions the chosen
shuld suffer vntil the eternall kingdom
of cryst shuld come to be. He telleth here
the vision shewed to himselfe wherby
he prophesieth the afflictions of the pe-
ple of god vnder the 4. Monarchies to be
suffred / and how that the Romane empe-
re at last diuided & shaken in here erthen
feble feete anticryste inuading Chrystis
chirche / shuld persecute it vnto the worl-
dis ende. And at last cryste comen to iuge-
ment shuld destroye him: that the faith-
full with cryst (all their enemies taken a-
way) might reigne and dwel in peace for
euer

ouer. In this .7. chap. the same thinge is shewed which was sene of Nebucad. in the .2. chap. albeit vnder other wordis & in another forme or vision/ saue that here daniel clerely prophecieth of the seclare Anticristis / of the popis / Mahumetis and of the Turkis Antichristen kingdōs to be sprongen vp out of the Romane empyre. Let vs heare the text.

In the first yere of Belshazar kinge of Babylon daniel had a dreame and a vision of his head in his bedde. Whose some he wyrteth in these wordis. I daniel sawe in the night / the sower wyndes of heuen fyghting and makinge great commociōs vpon the great sea. And .4. great beastis one ayenste another were ascended out of the sea. And the first was lyke a lyon hauing egles winges. And I lokked vpon him whylis his wynges were plucked from him / and himself casten oute of the lande : but yet standinge on his fete erected lyke a man / and a manis mynde was geuen him. And beholde / the seconde beast was lyke a bere standing in the one syde / hauing .3. morsels in his mouth betwixt his teth. Vnto whom they sayd : Arise and deuoure thou micke flesshe. Then yet I lokked / and so I sawe another lyke a leoparde hauinge .4. swyft winges

Text.
Chap. 7.

3ron

The exposition of
on his bace / this beast had .iiii. hornes /
and vnto him was geuen power to rule.
After this I loked in the nyght / and be-
holder / I sawe the fourth beast / a beast fe-
refull and terrible / and meruelouse stron-
ge / which had great tethe of yron / he
deuoured and consumed / and the leaui-
ges he trode vnder his feete. This beast
beinge lyke none of all the other former /
had .v. hornes.

This vision sene in the night with so
many cruell beasts so fyghting vpon the
sea is ferefull / signifying the chyrche of
God to suffre afflictions and greuous
persecuciōs vnder the .4. monarchies la-
boing in the dark ignorance of god & his
worde. This lyon signified the golden
head & kingdom of Babylon vnder whom
the peple of god especially those .lxx. yea-
The lyō res suffred greuous afflictions. A lyon
of Baby is a cruell beast yf he be exaspered / and
lon. gently yf the man fall downe naked before
him / & except it be in great hunger he hur-
teth not, sicke humble prostrated prayes.
He is without suspicion and fraude. Vn-
to this lyon or kinges of Babylon there
were sette egles winges / for that they we-
re swyft vnto all their affayres / yea & vnto
bloodshedding in batail. The same king-
dom in Ezechiel is called the fouer fou-
med

med beast / first lyke a lyon for their hard-
dines / in subdewinge their aduersaris /
& lyke an eagle / for their swyftnes in their
businesses / lyke an ope for their constan-
cy in labours to be sustained / and lyke a
man for their prudence in things to be a-
fore sene. The which condicions kinges
and magistrates ought to haue. Of this
lyon sayd Jerem. 4. There is comen bp a
lyon out of his cowche. Innumerable af-
fliccions suffred the Jewes vnder this
lyons bloody tyranny / as themselves com-
playn saying: vpon the floudis of Baby-
lon we sate and wept whyles we remem-
bered zion. This lyons. 2. winges were
the two peyles of the Chaldeis and As-
syrians. They were smyten of / & the lyon
casten out of the lande / when þ Persians
subdewed them. To be then eleuated to
skonde vvas a man, signifieth that king-
dom in Nebucadnez. & his sones dayes to
be exalted to þ knowledg of God / & their
kingdom thereby to be glorified. But in fi-
ne / the mynde of a fraill man was geuen
to it in Belshazar / which in his beastly se-
curite perished & lost þ golden head & so
bolde a lyons propertie. In sicke olde fygu-
res men may see yet present exāples / for
the Verite correspondeth the fygure vnto
þ worlde sende in a perpetuall Verificaciō

¶ The

The exposition of

1. xall

Prou. 19.

Amos. 5.

yong for-
des yong
beres
olde ru-
lers old
beres.

By the bere is signified the Persy
kingdom a beast lesse gentle than the lyon/
and especially in his olde age when he is
most cholerish the greedier to deuour and
very false/wherefore in scripture for his
cruel awaiting he is ioyned with the
lyon. A wicked prince is a roving lyon and
an hungry bere. A man is in an euil case
when he flying from the lyō meeteth with
the hungry bere. The iewes had wende
thai had bene nowe out of all perell when
thai had escaped the lyon of Babylon and
nowe to be deliuered and to be sent home
ayen/but thai met with the bere. For the
Persies delt cruelly with thē/letting thē
of their returne and of their building of
the temple & cite well. 70. yeres. So that
thai founde this dewche prouerb true/
lung herren lung beren/alt herren alt be-
ren. Cyrus at first prudently and gently
entreated the iewes. Beres while thai be-
yong ar tractable enoughe/but after war-
de it came otherwyse to passe. For whyle
he reigned, & proposed building of the te-
ple was letted and many of the iewes still
retayned in captiuite. And his sone cam-
byses openly persecuted the iewes. Also
the other kings of Persye after Darius
exacted of the iewes great tribute. This
deuouring bere with his 3. morsels in his
mouth

the seventh Chapter.

98

mouth signifieth the insatiabie avarice
in deuoring their subiects substance his
3. long tette at the 3. cheif kings: Cyzus/
Darius/and Artaxerxes. This deuou-
ring Persy bere not onely shed miche blo-
de/but she persecuted cruelly crystis chir-
che. Drosius and Iustinus/wryte that in
the Scythia batall ayenst Tamyx/Ep-
rus head was of smiten of the quene of
tantyre/she auenging the blode of hir so-
ne/and was put into a botel full of blode
with these wordis. Blode hast thou thir-
sted/blode drinke thou is blode be filled of
is these 30 yeres thou hast be insatiabie.
Also in that felde he losse all his host two
hondred thousands of the Persians. But
although the churche was cruelly perse-
cuted vnder the leoparde folowing/yet
for the churches counfort was this Persy
bere slayn of Alexander the great. And
so was the Persy kingdom translated in-
to the grekis.

The leoparde or spotted panthere ex-
pressing the nature and wittes of the gre-
kis/signifieth the kingdom of great Ale-
xander. His 4. winges and 4. hoortes ar
the 4. successours of alexander/by whose
helpe in so short a tyme he subdued to
himself all the world. For the story wit-
nesseth kinge ptoleme to haue had gotten

2. ii. egip

^ over
^ 4 all
Drosius
lib. 2.
Iustinus
lib. 1.

The pet-
sy bere
smitten
row of
greke le-
oparde.

The le-
oparde is
the Ma-
cedonik
Monar-
chy.

The exposition of

egypte / Antigonus Asiam the lesse / Antipater Macedoniam / Seleucus Syriam
 Alepanders successours the 4 winges & 4 hoines.
 and farre beyonde to haue coquired: and
 albeit this greke speckled panthere had
 so great a power and dominion, so mighte.
 ly horned and headed / & so swyftely winged / yet because this beast abused his
 power in breking the commandements of
 god and namely of the first table and in
 persecuting his churche so cruelly by Antiochus epiphanes / he was destroid miserably and the kingdom translated to the
 fourth beast / that is vnto the Romane
 empire.

~ From
 The last
 beast is
 the Romane
 Empire.

~ From
 ~ From

This fourth ferefull Romane beast is
 described terribly / hugly strong / armed
 with the tethe of a deuouring and tearing
 fleshe and bones euen the same that
 is sene in the 2. chapter called the leggis
 of a whose fete were partely a
 parte potbakt erthe. For what els signifye
 these wordes, with so terrible a sounde
 then the empyre of Rome not onely with
 the most harde bataills at home and without,
 of themselves and of strangers, to be
 consumed and destroid / but also the same
 most cruelly to persecute crystes churche
 and to destroye vterly and irreparably
 the iewes policie for euer and their nation.
 By the leauings or remenants / vnderstand

stand the laste parte of this monarchie/
his fete signifye the laste emperours of it.
This beast to trede vnder his fete the lea-
uings/signifyeth/the later ende of this
kingdom to haue the most crueltyes and
calamities brought ouer it by p pope/and
at last by the turke. For how greuously
hath Italye bene torne and rent almoste
these. 900. yeres /of the Gothis /of the gre-
kis /longobards & of ower emperours: But
why is this beast vnylike al the other for-
mer: Verely this empyre must dure longer
then the 2. and the thirde monarchy and
all the vngodlines and persecucion done
distinctly and seuerally in the tother /
shalbe gathered to gither and committed
of this beast. And the laste emperours and
popis of this empyre shal beue and per-
secute the chirche longer & cruellier then
any of the other.

His 10 hornes signifye the chiefe pro- The. 10.
uinces and realmes vnder the Romane hornes.
empyre. Which were very many. For the Job. 29.
number of 10 signifieth a great multitu. Mat. 23
deas in Job. See /ten tymes that is gre-
atly ye haue confounded me. And Cryst
lykeneth the kingdom of heuen to 10 Vir-
gens. So that the meaning is /that the
Romane empyre shuld haue amplier and
more prouinces then the other former. D.

The exposition of
prels take the 10 hornes / for Italy Spay-
ne France / Germany / Illyrik / Grece / Af-
rik / Egypt / Asia / Syria. for the countri-
es annexed vnto these 10 must be reckned
with them / as Pannonia adioining to Il-
lyrik / and Macedonia ioined to Grece.

Text.

And whyles I considered these hoz-
nes / so / there grewe vp another lytle hoz-
ne amonge them / of whom .3. of the former
hornes were pluckt out. And behold the
were hornes in this horne as the eyes of
a man and a mouth speakinge stoure and
great thinges.

This lytell horne was and is the Antt-
cristen kingdome of the popes of Rome
with all their vnclene clergy by lytle &
lytle at their begynninge creping vp from
so low a state into so hyghe dignities / po-
wer and possessions vnder themproure,
and their .v. other hornes / sowne oute of
the serpents seed into euery corner of the
worlde / flyinge lyke locustes into euery
emproure and kinges bosome ether to be
their confessors / counsellors / prechers or
teachers: out of pore scoles and cloysters
are these beggers crosen vp aboue em-
proure and kinges by their serpentine fla-
tering fraudes and holy hypocrysie. And
as daniel here seeth. 4. beastes ascending
out of the sea / so doth Ioan reasoning the
same

Apoc. 13.

same Vision see the same beast arysing by
lyke wyse out of the sea. But the cruel for-
mes and factions which daniel sawe in þ
the beastes / the same altogether seeth
Joan in this one hugly beast sayng. And
the beast whom I sawe / was lyke a leo-
parde / and his feet as beeres feet / and his
mouth lyke the mouth of a lyon. He seeth
him also with. x. hornes / which he ex-
pouneth to be. x. kinges / which had not
yet in Joans dayes receyved their king-
domes / but shuld then in tyme to come / as
kinges in an hower take their power. For
sone after by the fraudes of this lytle hoz-
ne the empyre of Rome was (as ye see it)
divided into feet and toes / as Nebucad-
nezar did see it to come / which is a shal-
be the ruine and fall of the hole empyre.
Of this division and shateringe therof /
Paul in Actes tyme gaue (as it were) a
watche worde and warning before sayng
He that holdeth the empyre / let him hold
it fast now yet a whyle / tyll it be taken a-
waye. For even then / saith Paul / was he
working his secreete anticrysten mischeif
and wykednes. In somich as Joan anon
after Paul sayd. And even now are their
many anticrystes : which are gone forth
of vs / but yet were they non of vs. So here
maye ye see this beast to be no stranger /

Daniel
compared
with the
Apoca-
lypse.
Apoc. 17.

2. Tes. 2

1. Joā. 2.

R. III. Some

A roll

A Lion

The expofition of
Sozne farrof/foz Paul faith/he sitteth in
the temple of god/he is therfore a dome-
fly enemye a tame beaft not to be fought
among the Turkis/Jewes and Saracens
as oure biffhops wolde make vs beleue
whylis themfelues play this beaftis par-
te vnder oure noses at home in the tem-
ple of god/and not in the temples of the
Turkis and Jewes. They tell vs/where
the head empyour and kings be cryftened
and thei of their counsell and teachers/
ther can be no perfecucion by Anticryft/
but all is iuste execucion/lo. But John
a daniel faye that he fhulde putforth his
horne vnder the winges of all the other
cryften kinges euen amonge cryften men
in the chirche of cryft / in cryftis name
againft cryft his name and his faithfull
to make bataill. Here it apereth John to
fay the same that daniel faith/But yet in
another wordis. ffor where as in this pla-
ce daniel fawe a beaft armed with .3. gre-
te teth deuouring and consuminge
all/the same did Ioan fee takinge his ty-
rannye/cruell power/his proud feat and
his mifcheuouse maiesly of the dragon
deuyll / beinge a bloody murtherer and a
lyer from the beginning.

Agayn where Ioan fpeketh of the beaft
Apoc. 13. with .v. hornes/he addeth to him another
beaft

the seuenth Chapter.

101

beast ascending from the erth sene of him
to haue two hornes lyke a lambe/ but he
spake as did the dragon/ & executed all
the power of the former beast in his sight.
The .v. horned beast ascending out of the
sea is the spirituall Anticrist of Rome
hauinge himselfe w all his lawes/rytes/
traditions/decrees and doctryne defen-
ded of the emperours swerde and with the
swerdis of all these kinges once geuen to
drinke of his golden cuppe of poyson.
Amonge these his stronge defenders and
mighty hornes he arose first/ but a lytle
horne/ vntyll they deuolued vnto him
their powers possessions and autorities
to slaye the sayntis/ and then was he a
mighty worthy .v. horned bloody whore of
Babylon. But at last the gospel once re-
ueled/ it did pluk from hir head hir ho-
ly bysare of hypocrisy and gaue hir in hir
most hyghe and holy head a deadly
wounde: had not his cardinallis/bishops
and fryers strewed into enery emperours
court and kinges hamlis/ speedely putto
the plaster in rolling and tossing the ball
ayen vnto the seculare powers flatering
them with the popes tytles/power/pos-
sessions/ & auctorite to maintayn and de-
fend all the popes ceremonies/traditions
doctrynes more sweetly confirmed with

The spi-
rituall
anticrist

Q.B the

The exposition of

The bea- the seclare emperours actis and articles
his wound & defended with swerde and syer cruel.
de hea. licer then euer they were Under the pope
led of himself. For the healing of this wounde
his ow. one horne was called the most sacred ce-
ne spiri. sar/another the most crysten/another the
tual sour- most catholyke/and another his first be-
gens. gotten some/and another/defender of the

**The se-
clar an-
tichrist.**

faith &c. Which clerkeley cure of the cler-
gy when Joan had espyed/so/sayd he/I
see another beast ascendinge oute of the
erth with two hornes/&c. meaninge the
seculare antichristen emperours and kin-
geshauing now two horned powers/both
their awne and the spirituall auctorite/
as they had first/and all to persecute the
gospell now of late offred them and to
burne the professors and prechers therof.
And it is to be feared/lest the Turke be
also this two horned seclare Anticryst
ascended out of the erth. For I dare say:
That rather then þe gospell shuld be frely
receyued and the pope with his spirituall
sourgens be bypdeled or suppressed with þe
worde of God/their state and byuing cor-
rected & reformed there at/the emperours
and kinges crystened/consenting and co-
pellinge these lytle whorish hornes to
daunce after the poore painfull pype of þe
gospell/they had liefer tene Turkis to
inuaide

inuaide (and yf their selues bringe him
not in) and to raigne ouer all crystendom/
then one crysten kinge. For they had ley-
uoz be vnder Mahumet and his lawes/
then vnder the crysten kinges and em-
proures and vnder the holy gospel of cryst
For vnder the Turke/they yet conceyue
some hope ether by tribute geuinge/or by
their olde hypocritish holy flatering frau-
des to stande styll in their dignities glo-
rye/ryches/possessions and auctorite.
But in both these beastis their cruell hoz-
nes are encreased (take them for whom
ye will) for both the Turke and Mahu-
mete in Asia and Aphyrica/ and the Pope
with his false prophets and falser cardi-
nals and bishops with all their conured
and swozne seculare papists in Europa/
haue gotten them a mighty perello⁹ power
ayens crystis pooze fely lambes as ye see
in their commandements/decreees/arti-
cles/actis and proclamaciōs and inquit-
sitions for bokis & heresies as they call
goddis worde /to be prohibited pressed
downe/& burned with all the promouers
therof/vnder the Turke thei haue some
hope to stande styll in their lustes and ple-
sures/but vnder the gospel of cryst they
be lyke to lese all and their kingdome to
haue a miserable fall.

Before

The exposition of

Before this/daniel sawe the last Monarchie which was the empyre of Rome to be diuided into many kingdōs as perchance into France/Portugal/Spayne Pole/Denmarke/Englande/Hyerlande Scotland/Napels/Boheme and Hungarye/ which be the .v. hornes/and sene of John/by the .v. hornes/helping the read
Apoc. 17. Romishe beast to suppress the kingdome of cryst. For by the popis policies/ thus was the noble empyre skatered into his owne destruction / that this lytle horne might haue the proue and preeminence ouer the hole empyre. This lytle horne saith daniel grewe vp amonge these .v. kingdoms or .v. seculare hornes/by whose ayed ryches and auctorite/the pope with his prelates ascended from poore beggerly beggerly fryers and flaterers vnto suche an imperial maiestye aboue emperours and kinges. And here daniel seeth .3. hornes smyten of from these so many kinges by the lytle horne/ That is/the Anticristen pope to make weake and feble whatsoever emperour and kinge he listeth/depose them at his plesure and to translat the empyre and kingdoms into his owne nettis to vse and occupy them himself. Or if ye will take the .iii. hornes prescisely for .3. empires or kingdoms falsely vsurped of the

the ſeuenth Chapter.

103

the pope/beholde vpon his head the triple crowne infaming himſelf to be the thre-
 erdowne and deſtroyer or robber of the caſten
 great kingdome/yea and euen the ſubuer-
 ter of the hole Romane empyre. Notwithſtanding of the
 his flatterers yet make him beleue that he
 is emperour and kinge ouer haeuyn/ouer p
 eth and of purgatory/yea and ouer hell
 and deuyll to. But this is trewth. He on-
 ce translated the empyre from the eaſt to
 the weeſt/and from the frenche men to
 the Germans. And now contendeth he to
 translate it to the Turke/whiche ſhalbe
 his laſt tranſlation & his owne deſtruc-
 tion with the heuery mutacions of all the
 weſt kingdome/ys he can bring his bloody
 purpoſe to paſſe.

For Daniel ſaith this lytle horne to
 haue eyes lyke manys eyes/that is to be
 prudent and polytyk to loke for his owne
 eaſe & lucre. For he thinketh to gett more
 vnder the Turke then vnder the goſpell
 ys it be receyued of the emperours and of
 all the cryſten kings as he feareth it wil-
 be. John geueth him hornes lyke a lambe
 That is to ſaye/he ſhall do all his frau-
 delent featys vnder a meruelouſe preten-
 ce of holynes innocencye and mekenes.
 For he ſhall wyte himſelf the moſt holy/
 when he ſhall ſhewe himſelf by his dedes
 to

The expoficion of
 to be p most wyked prophane cruell wolue
 comen in shepis clothes / for vnder p tyt-
 le of Papa: father of fathers he is p most
 marckles tyrant of all tyrants / vnder the
 name of Summi or Maximi pontificks /
 that is of the most hyghe and greatest vi-
 gilant watcher and ouerfeer of his flock /
 he is the most negligent idell idoll & do-
 me dogge / vnder p name of pastor / which
 is a flock feder / he is the most pestilent
 popponer. And euen these be the two
 vnto his hornes signified by p two forked bis-
 shops myters / althoughe (say they) they
 signifye the two testamēts / and that they
 be lerned in nether of them bothe. Nowe
 when ye see this beaste to deuolue thersel-
 his holy tytles and godly names of in-
 nocency and meaknes to any seclare hor-
 ne or beaft ascending out of the erth / and
 the same do take them executing the po-
 pis power and tyrannye in persecutinge
 the gospel and to confirme papistraye, spe-
 king / wytyng / decreing / articklyng & enac-
 ting &c. as did the dragon / then take heed
 for then contendeth this beaste to heale
 his alone deadly head wounde agene.
 The two hornes lyke lambes hornes be
 both the powers seclare and ecclesiastick
 ether in any one speliuall or in any one
 seclare Anticryst.

^ Lambes

^ tall

Also it is to be noted. That bothe Daniel
 and Ioan saith he hath a mouth speaking
 great blasphemies/or proud arrogancies
 ayenst god/he shall speke as did the dra-
 gon euen blasphemies ayenst god/as did
 he that said I will ascende and belyke the
 most hyghest god. And as did the serpent
 perswade Eue to not beleue god but to
 thinke the most true god to be a dissem-
 bler or a lyer. The turke and Mahumet
 speke gret blasphemies ayenst god in their
 alharon. But our litle whore of Rome &
 hir cardinalls bishops and prechers spe-
 ke the moste grettest and greuoust blasphem-
 ies of all and themselves defende them
 with fyre and cause their secular anti-
 cristis to defend them with swerde. They
 be not ashamed to wyte and teche the po-
 pe to be of lyke powr with cryste/the pope
 cannot erre/the pope to be the supreme
 head and spouse of the chirche and bica-
 re of cryste. And because he hath the em-
 periall powr/he may distribute the king-
 doms and ryches of the worlde as he lyst
 and because he is the hyghest bysshop he
 maye geue all the chirches benefices as
 cardinallships bysshopryks and benefi-
 ces to whom he lyste/and he sosteth the
 gospel to be subiecte to his interpretaci-
 on and vnderstanding/yea & except saye
 some

The exposition of
some of our bishops that the scripture be
confirmed by sicke ordinary powers / it is
no scripture nor may nor be read but of sic-
ke as thei lyst to deliuer & lycēce it / nor
in any other tongue then thei liste to geue
it to. He will haue his lawe and traditi-
ons to be obserued aboue gods laws and
the transgressours of his lowsey lawes
to be greuously punished then the bre-
kers of gods precepts. He boasteth himself
to make lawes and articles of our faith
and to adde mo sacraments to them then
crist made / and to consecrate and to ma-
ke the body of cryst / to sende awaye the
substance of the bread / the accidents as
the whightnes rowndes / tast & other qua-
lities & quantites remayning. He confes-
seth crist with his lippes to be a redemer
but yet he teacheth / he dothe and writeth
many grete blasphemies contrary to the
mystery of our redemption / as in his pur-
gatory / satisfaccions / merits and
sicke other. All these blasphemies speketh
he vnder lambes skynnes in an innocent
holy pretence, hauinge hornes lyke a
lambe / he will apere humble lyke any o-
ther inferiour man & yet shameth he not
to open his mouth to speke greuous blas-
phemies ayenst god and his peple. This
beast paul handleth and his pestilent pro-
perties

~ mass

~ and

2. thes. 2.

pertyes he treach saying. This sinfull
 man and forlorne chylde aduersary to god
 will be exalted ayenst god / and aboute his
 worship cleame and vsurp a worship to
 himself and teche a certain stwarde re-
 uerent behauiour to idols and images so
 that he will sitte in the temple of god ostē-
 ting and bosting himself set forth for a
 god / that is / he will with his lawes decre-
 es, actis, articles and doctrine sitte deper
 in menis consciences & more feared then
 god himself with his ten cōmandements
 and all his terrible comminacions. Is it
 not an heauy blasphemye to teche, wyte,
 and decree that himself may with his
 sƿer and sƿerde preuent and disapoynt
 god of his euerlasting and immutable pro-
 uidence? But at laste / when the little hoz-
 nes iniquite is disclosed / then shall he a-
 yenst his wil render ayen his proffessions
 titles & his falsely vsurped auctorite to p
 seclare hoznes, out of whom first by frau-
 de and hypocrisie he so craftely extorted
 them. Th^y ye see that by this little hozne
 & by the horned beste sene of Ioan, be vnder-
 stande the Anticristen aduersaries of
 cryste and his chyrche, whetther thei be
 the seclare kings and emperours, popes or
 bisschops / turke or Mahumete or these all
 togither confured ayenst the lorde & his
 D anoin.

The exposition of

The dis-anoined. It is more then two thousand
ference yeres sence daniel sawe these visions /
betwixt albeir the fathers by this little horne vnder
the turk derstode rightly anticryste / yet because
and anti- althynge then to come in these prophete
cryst. es / were not sene so clerly as they be now
passe / & in fulfilling in these our present
dayes sene & felt of euery faithful / some
men coniecture / this little horne to be the
Turke / albeir the popis and thier prela-
tis haue iustly played the turkis parte hit
therto. For the turke and anticrist differ
re not but as the deuill differeth from hel

Joã dia-
conite.

By this little prominent horne therfore
Doctor Johan Diaconite vnderstandeth
the kingdom of the Saracens / of the tur-
ke and of Mahumete sprongen vp in the
dissipacion of the Romane monarchie / w
we will (saith he) confirme by daniels de-
scription / of the tyme / of the place / of the
pew & doctrine of this saracene Turkish

The tur kingdom. Of the tyme / for when the Ro-
kes king mane empyre began to be skattered min-
dom whē shed and febled euen almost down to hel
it bega. crithen tocs / then began the turkis king-
ne. dom to growe and floresse which was
about the yere of cryst. 613. When the frē-

Of the che men gotte fraunce / and the longobards
place Italy and mahumete in the tyme of he-
Here it raelius the emperour moued his sedicion
by an. Of the place / daniel seeth this little hor-

he plucking vp 3 of the former hornes /
 wherby doubtles he signifieth / the Roma-
 ne prouinces then lying in the east to be
 fallen from the empyre / for these 3 hornes
 that is to saye 3 kingdoms Egypt / Siria /
 and the regions of Cilicia / the Saracens
 had then anon ioyned together. But albe-
 it now the turkes haue many moo prouin-
 ces yet is it not a yett the text describing
 onely but the beginning of the Saracens
 or turkis kingdō. Of his powr / for dani-
 el saith. These 3 hornes were with great
 violence pluckt out / oh it is to true / that
 hole Afrিকা / a great parte of Asia / and
 not litle of Europa be holden this daye of
 the turke and of his Tartarian god ma-
 humete. Ezechiel prophesieth / this fyer. **Ezec. 38**
 ce Scythi / beast and pestilence of all cry- **and 39.**
 stendom / in the laste age of the worlde to
 destroye the chirche and at last to be de-
 stroid in the mountans of Israel / that is
 ether in the places where the gospel sow-
 neth / or of those knyghtis whiche cald vp
 the name of the lord god in falshe. Of
 his doctryne. Daniel saith that this hor- **Off his**
 ne hath the eyes of a man & a mouth spe- **doctrine**
 king grete and stowte things which if ye
 wil see / reade his Alcorane: which who-
 so depere to knowe Ishal geue him in this
 to reade / that he may know that this de-

The exposition of
nills mouth Mahumete vtterly abolis-
sheth all the writings of the prophets &
apostles euen the testimonies of our sal-
uacion and helpe. He sayneth cryste to be
no beter then Moses / and in nowyse will
he aknowleg him to be the saulour. And if
he hath any cyuile iustice yet is it corrup-
ted w abominable filthye lecherye. wher-
for / Because not onely with swerde & we-
pens he decreth the sayers & doers ayēst
his wyked doctryn to be destroyed but al-
so he wilbe extolled aboue al thig called
god / therfore is this litle horne thought
to be no litle parte of anticrists kingdom.

Hitherto hath Daniel prosecuted his
own visio of the succession of the 4 em-
pires / & that the image in p 2 cap. & those
4 beastes here signifye not onely p secula-
re emprowz and kingis fighting among
themselues one ayenst a nother and all
ayēst god / but also the spirituall anticryst
persecuting the chyrche of cyste. For the
later kingis shall moste cruelly trede dow-
ne the gospel in hir vprysing as ye haue
sene it these 600 yeres paste, whilis thei
with their emprowz plaid the popis hāg-
men excersing their own tyzannye & ex-
cuting his cruell vngodly lawes and an-
ticristen doctryn by burning & slaying whi-
lis thei prosecuted his and their own hor-
rible

rible bloody desyers vpon crystis churche
 for the defence of the popis & theirown
 tradicions rites and articles actes &c.
 to confirme their idolatry and supersticiō
 for so hath this litle horne bewitched
 hir 10 hornes about hir / that she hath per-
 swaded and put into their headis the ho-
 ly scriptures in ovr Bulgare tongues to
 be heresye, and the faithfull fre prechers
 heretiques, and therfore to banish and
 burne them bothe and to bring into the
 churches, bishops bokis of new and wy-
 ked institutions and vnholosome erudici-
 ons with their owne arrogant actis, ar-
 med articles with swerde and syer. The
 cheif and truest token of the true churche the true
 is the profession and preching of the pro- token of
 pheticall and apostolicall doctryne. And to the chir-
 fight ayenst this doctryne or to abolissh che. *~ r a a*
 it / is the very signe of anticristes Syna-
 gog. The pope and his seclare sorte vsur-
 pe a powr and worship aboue cryste / in
 that with the most arrogāt audacite thei
 dare alter / interprete adde, and minishe
 and expowne gods lawes and gospell at
 their plesures and to be sicke lordis ouer
 his faith and religion / that of gods holy
 perpetual verite & mighty worde thei wil
 asir theirowne carnall affectis, to serue
 theirown lustis, make it a nose of waxe
 D.iii. to

The exposition of
 to warme and fede their synful desyers.
 yea gods worde and gospell is not gods
 worde except thei so admitte and allowe
 it. It is heresy/new learning yea and trea-
 son to the worde of sedicion and disobedi-
 ence if thei so saye it. Oh bloody blasphem-
 ers/oh arrogant anticristes. Be not the-
 se your proud mouthes speaking proud &
 horrible blasphemies? The turke & Ma-
 humete utterly renounce all that in the
 gospell teacheth crist to be the sone of
 god/and euen so do thei that wil be iusti-
 fied by theirown merits: mahumete kno-
 weth not the doctrine of faith or of p triv
 inuocation and worship/nomore do the
 spirituall & seculare anticristes whiche
 yet do perscute it/onely do Mahumete &
 the turke holde with owr anticristes cer-
 tein ciuil precepts/at theirown pleasure
 (as do the called cristians) to stablisshe &
 to abolishe them when and where thei liste:
 But yet is the turke more constant and ci-
 uily iuste in his lawes then be the called
 cristians. The turke and his Mahumett
 grawnt synful lecherouse lustis/owr turks
 and Mahumets winkte/yea thei laughe
 at the same/forbiddig iuste marrymony/
 and rending in sondre lawfully married
 persons and permitting open whoredom.
 Mahumete with violence of swerde com-
 pel-

a compa-
 rison of p
 Mahu-
 metes do-
 ctrine &
 of the po-
 ple.

a newe

pellet men to his religion and the same
do owne Mahumetis.

Now seeth euery man / this mighty ho-
rned beast to be the triple anticristen king-
dome standinge vpon the popis and their
clergy / vpon the secular hornes dron-
ken with his cuppe / and vpon the Tur-
kish Mahumet. But this lytle horne dif-
fereth from the ten hornes in that it hath
eyes lyke a man pretendinge all religious
se deuotion and holynes in his doinges
wrytings and sayings: for vnder the pre-
tence of a reformation defence and resto-
ring of the crysten religion / he wold de-
stroye it / and settle Anticryst the faster /
which property Ioan expresteth sayinge
his hornes to be lyke ~~lyke~~ ^{lyke} ~~lyke~~ ^{lyke} hornes for
that vnder shepis and lamber skynnes
he shall hyde himself lurking a bloody lyd
& a fyerce bere. The Stuarde behauours
of the Turkis in their temples & lyuinge
semeth godly. Thei praye fyue tymes a
daye / thei vse diuerse sprinklings & was-
shings as we do with holy water / thei en-
clynne moste deuoutly when they praye /
thei lye prostrat / thei abstayne from wy-
ne / thei eat their meat vpon the grounde
thei will haue no curiose nor costly how-
ses / thei viset the temples oft / thei abhor-
re vncleannes / thei lothe and detest ima-

a Lamber

The exposition of
ges/wherin thei be muche beter then the
called crystians. Who feinge this their
denoute religion in sight wolde not take
them for godly men without gall and ar-
rogancye. Likewise in the papisti chur-
che/what a multitude & variete is there
of laudable in syghte, ceremonie/decent
rytes/what continuall praying/singing/
playing of swete instruments/dayly
singr. How outragiously are their prestes
and churches orned and gorgeously gar-
nished in their popetry passe tymes and
apes playe/what is there in gold/syluer/
and in costly apparell/as apes in purple
how lette thei: How many festiuall hygh
dayes to worshop saints haue thei made
themselues to call poore men from their
dayly labours and lucre, to serue their id-
le belyes to stand and wonder vpon Jo-
ans camell cote, and to gaze & stare vpon
these apes in golde/veluets and preclou-
se stones and vpon their bayne pictures
and idle images. Beholde their habits/
bestures/shauinges/hypocrisie/ chosen
holynes/fayned & facioned demure coun-
tenances/holy lokes/and humane eyes/
and thou woldest swere/them to be rather
aungels (I say not of sathan) then men.
But the prophet addeth/that as in þe ho-
ne there apereth to be an honest eye and
a some

a lambish loke/so hath he a blasphemous mouth/speking great arrogant things which Ioan expounding saith. He shall speke as did the dragon and deuyll himselfe/to obscure Gods glory and his holy name/tyll with the birth of his mouth he be slayne. Wherefore to comforte vs here yet molested & persecuted with these cruell hornes. Daniel sayth.

¶ But yet I behelde/ vntyll the cheyers and stoles were sett/and the man of many yeares was setdowne/ whose be-
sture was as whight as snowe/ and the
heare of his head as fyne and pure as
wooll/ whose seat royall was all on a fye-
re flamme/ and the wheelis thereof bur-
ned lyke fyer/ and there went longe fyer
beames lyke a floude of fyer flowing out
of him/ & thousand thousands ministred
vnto him/ and ten thousand thousands
stode before him. And anon as he was set
downe to iugement/ the bokis were layd
open.

¶ Hitherto ye see all daniels vision de-
creed concerninge these. 4. beastes and
monarchies and this lytle horne/ so that
we nede not to seke any other exposition
of daniels and Ioans visions/ then the
dayly experiences in beholding the face
of the worlde which is a playn commen-
tary

Text.
Apoc. i.
25.
Epo. 24

The exposition of

tary vpon them both. And of the present
 Verifying hytherto and fulfilling of the-
 se visions / we maye be certain and sener
 that the rest of their prophesies shall ve-
 rely come to passe shortly / ere these seatis
 be sett downe / and these forked horned
 kings trones be taken awaye. For verely
 cryst is euen now preparinge these iuge-
 ment seatis / to destroye these wyked An-
 ticrysten hornes & to cast them into per-
 petuall fyer tozmetts / and to embrace his
 chosen thus cruelly of these beastis op-
 pressed reccluing vs vnto perpetuall ioye
 For this is / lo / the ende of this tragedye /
 thus gothe out their playe euen then whē
 thei thinke to be but in þ middis of their
 mater. For daniel and Ioan both knyght vpon
 Anticrystis raigne in half a tyme or in
 half an hebdomade confortyng vs in that
 they shall be shortly taken awaye / & shall
 not be ye so long as they thinke to do /
 wytnes the psal. But thou oh lorde shalt
 pluk them downe into the pitte of death /
 euen these bloody men & crafty deceiuers
 which shall not come to half the dayes
 wherein they thinke to lyue to execute
 their mischelf. And agene. When thou
 seest these synfull bloody men florisse lyke
 flouers / then be thou sener / them al to flo-
 risse for no nother ende then for euer to
 be

psal. 54.

psal. 91.

the ſeuenth Chapter.

110

Be ſmyten downe. And therfore ſayth daniel after ſome tyme. He ſhall take his plesure for a tyme for tymes and but for half a tyme. And Ioan windeth by the halfe tyme in half an hebdomade/which be.iii.yeares and an half/for God is not angry with vs alwayes/but in the middis of their wyked course his aduerſaries ſhall fall downe into their owne perpetuall deſtruction and payns. For daniel ſawe the dayes of oure tribulacion ſhortened for our counforte/and for their confuſion that trouble vs. There ſhalbe no full ende of oure perſecucions and tribulacions noz of the Turkis crueltie vntyll cryſte ſett downe his ſeatis to iugement wherein we ſhalbe bleſſed and the vngodly perſewers of cryſtis churche dampned for euer as Paul conforteth the martyres of Theſſalonie. And therfore þe prophete vſe but fewe wordis/for ther is no worde of god ſo lytle/but it is mightier then all the worlde/nether any ſo lytle a letter in the prophetis which ſauoreth not ether of the lawe oz of the goſpel. Wherefore becauſe it is certayn/that of daniel the deſcription of the iugement/is here ſet forth into the conſolacion of the cryſtians and into the feare of the Anticryſten/we will (that the troubled churche might ſee hyr conſort

vſe.12.

2.thes.1.

Q.2.

The exposition of

confort) save our mynde breifly according to the scriptures of the iugement of cryst.

Mat. 19.

These seatis are sayd to be sette/for þ confort of them which yet suffer for the gospels sake vnder these horned kingdōs as cryst tolde his apostles sayng: ye shall sitte vpon the twelue seatis to iuge the twelf trybis of Israel. And yf we suffer with cryst / we shall raigne with cryst.

Rom. 8.

Cryst is called here the great aged God and man / for he is an eternall sauioz promised in paradise before he was borne.

Paul Ro
viii.

his whit
clothes.

To sitte / perteineth to cryste the iuge as in Matth. 25. He shall sitt in the trone of his glorie / & before him shall all nacions be brought. Forthermore / a iuge hath a double office (as saith Peter) to punish the euill and to defende the good. Wherefore here doth Daniel by the whightnes of cryste his besture and purenes of his heare describe his comfortable defence of the good men. For as he in his whight clothes clarifed in his transfiguracion and also rysing from death apered to yowse and glad to the heuey penitēt synners / euen so shall he make glad his glorified chosē once rysen from death with this voyce: Come ye þ blessed of my father &c. Sicke a beutye of the chirche in cryst is paynted also in the. 45. psal. but it is not

seue

the ſeuenth Chapter.

1011

ſene in this miſerable Vale of weping te-
res/as Ioan ſayth/we be not yet ſene as
we ſhalbe. The heuey Vengeance of the
euyl men is paynted by þ flammye trone
& long ſyery beames procedinge therout.
For deuouering ſyer ſhall go before him/
and a burninge flame aſtir him (Joel to
wytnes) and as cryſt ariſing was ſene ſo
terrible to þ keepers of his ſepulcre/euen
ſo ſhall he apere a ferre full iuge to all Br-
godly in the laſt iugement ſaynge/auoyd
frome ye curſed into eternall ſyer. Alſo þ
multitude of myniſters is taken for his
infinite noumber of aungels as Mat. 25.
ſaith: all the aungels ſhall come downe
with him. To ſit in iugement is to rendze
to euery one accordinge to their dedis as
ſpeketh Paul: Nether is it any thing els/
the bookes to be opened / then that Paul
ſaith. In that daye god ſhall lape open þ
ſecrete hid thingis of menis hertis by Je-
ſu cryſt accordinge to my goſpell. Wherefo-
re there is no difference betwixt daniel
and Paul ſaue that as they both wrote
not in one tyme ſo did they not with the
ſame wordis expreſſe the ſame iugement
of cryſt.

His fla-
mye tro-
ne what
it ſigni-
fieth.

Joel. 2.

Rom. 2.

1. Cor. 4.

Then I behelde/ namely for the Teyt.
Boyce of thoſe ſtoute great wordis which Apoc. 17.
the horne ſpake/and I looked ſo longe tyll 16. & 20.
the

The exposition of
the beast was taken away and his body
slayne and the beast casten into the fyre.
But the other beastes yet left, deposed
their power/ & to them was there graun-
ted longer to lyue vnto their prestyed
tyme.

3. docu-
ments. Hytherto haue we treated the descrip-
cion of the ingement into the consolacion
of the chyrche militant. Now shall ye ler-
ne. iii. thynges in the declaracion of this
prophecie. ffirst he teacheth vs not to be
offended/ nor in oure trouble to cast away
all hope/ seing these anticrystis the pope
with his conured hornes/ and the Turke
with his Mahumete thus to prospere
in their mischeif. Secondly he therfore
threateneth death and destruccion to all
these anticrysten beastes. At last he com-
forteth the chyrche beinge yet as a shepe
apointed to the slaughter howse with a
newe description of crysis coming. For
what (thinke ye) shalbe the ende of this
oure troublous tragedye shall we be thus
euer persecuted & shall these sharpe & he-
uie hornes alwaye gooze vs thus cruel-
ly & will not god come once downe and de-
clare his rightwysenes & will he neuer
auenge the iniuriouse oppressions & per-
secucions of his iuste and chosyn chyrche
After oure many and greuouse afflictions
daniel

daniel ſeeth a newe and greate change.
I loked / ſayth he / namely for that arro-
gant great voyce of ſo blaſphemouſe wor-
dis which the horne ſpake. I merueled
whether god wolde leaue ſo great wyked-
nes unpuniſſhed and wolde neglect the
glory of his name. He wolde not ſo long
ſuffre it in Sennacherib / he puniſſhed it
anon in Pharao / he was and euen within
Goliath and with all his blaſphemers
in tymes paſt. And ſhall he now ſuffer
thus long his choſen derely beloued to be
thus cruelly for his ſake bzent and ſlayne
and his gloriouſe name thus ſo ſplight-
fully blaſphemed? Daniel loked vpon þ
long patient ſuffering of God / not once
turninge his eyes from him vntyll he ſa-
we his iugement at hande / and the iuge-
ment ſeatis ſet downe. We may not ther-
fore behold the onely tribulacions of the
juſt which may ſome thruſt vs into deſpe-
ration: but we muſt ſett the juſtice of god
before oure eyes / & wayt for the apointed
happy helpe in tyme of tribulacion promi-
ſed vs and the greate rewardis prepared
for all that juſtely fight in his cauſe. Da-
niel merueled to what ende the falſe doc-
tryne and proud wordis of anticryſt wold
come and where at laſt he ſhulde abyde.
He ſawe that in the laſt ende of þ worlde
theſe

The exposition of
 these Anticrystis shulde haue in their af-
 fayers great prosperouse successe the em-
 pious and kinges to bring home gloriou-
 se and happye Victories: the pope to ga-
 ther home great ryches noble Victories
 hyghe and solempne tytles and his doc-
 tryne and lawes to be fered greatly and
 receyued ouer all crystendom / empious
 and kinges mightely to assist and defende
 them. He sawe the Turkis dominion to
 sprede mightely and his doctryne to take
 place, wyde and euery where. With these
 prosperouse successes / many men / what
 for weaknes / what for hypocrisie / what
 for fere and the anguyshe of their perse-
 cutions, be auerted from the gospel of pe-
 ace vnto these anticrysten actis / articles
 false doctryne / popish rytes / supersticio⁹
 ceremonies and vnto their deuyllish tra-
 ditions and many vnto Mahumets mis-
 schief. Wherefore he premonissheth vs to
 be constant / and to hold fast in mynde the
 last iugement / that is / the glorie of the
 godly to come and the paynes eternall of
 the vngodly / so resting vpon godis wor-
 de in oure feruēt prayers that for the gre-
 tenes of the euerlasting loye and felicitye /
 we maye nothing fere ne regard the infi-
 nite troubles of all oure lyfe. Hytherto lo-
 ked Paul when he sayd: I thinke not the
 suffer

Rom. 8.

sufferings of this lyfe to be worthelily compared to the glory to come which shall be reueled in vs. Now will we speake of the cōminacions cast vpon these beastes.

Where Daniel saith / I looked vntyll I sawe the beast slayne and his body smytten downe dead and casten into the pyer / and the power of the other beastes there left / taken awaye / he thzeteneth not onely to this last beaste the empyre of Rome with his spirituall Pope his hole bodye and all their .v. helpinge hornes agaynst the lorde and his anointed, euerlastinge death and destruction / but he also in these wordis thzeteneth the same miserable ende vnto þ Turkish or Saracens kingdome / for the lambe shall haue the victory as it is wyten in the Apoca. 17. c. 19. chap And I sawe the beast and the kings of þ erth and their hoostes gathered togyther to make warre with the kinge of kinges and with his hoost / but the beast with his falsse prophetes were taken &c. where Ioan expownerth þ bodye of the beast to be his holy cardinals bissshops / doctours / preachers / his cananized saynts and miracle makers to deceyue the peple / and all the smered prellis hauinge the beastes mark which haue worshiped the image of this beast. Also in the .xx. chap. The deuyll is
p casten

2. Cor. 4

The exposition of
casten into a ponde of fyre and brimston
where the beast and hir false prophete
shalbe tormented daye and night for euer
This beast so perissheth that there folo-
weth nomo/aftir him. But the rest which
haue their powre taken from them/or de-
pose them/shall yet lyue with their poste-
rite folowinge them for a lytle tyme not
so sodenly to fall as their head hornes.
For the laste of all is this fourth in the
which cryseth this lytle horne with his
impes and in which the Turke also per-
secuteth vntyll himself with Mahumet
and their hole anticristen bodye be slay-
ne. In the other kingdoms yet left, aftir þ
Turkis and popis be in destroyinge/all
though the kinges dayly perish and lese
their dominions/yet shall their subiectes
obtayne fauor with their ouercomers and
lyue their apointed yeares/but when the
tuge shall sittdowne/both the euyl kin-
ges with their euyl subiectis shalbe ca-
sten into the pitt of fyre. And herfore þ aun-
gell expownereth it sainge: And they shall
take awaye his powert, scater and destroye
it in the ende perswaped of God. And this
is the porcion of the cuppe of the vngodly
which had leyfer folowe antichrist then
crist. For God shall/as sayth Paul/take
awaye all princelynes, powr, and might.
And her.

Wherefore this commination of god prophesieth vnto all the kinges and peple from the beginning of the worlde fighting agaynst the gospel of the almighty God and of oure sauour Iesu/everlasting spee onlesse they repent as the .2. psalme warneth them.

Also (lest any man shuld thinke the lytle poze lost shepe of cryst, euen the churche of god to be utterly and for euer deuoured of theis berelyons / leoparden and euen of the terrible beast the Turke) Daniel saith that the tyme and houre is presyded vnto euery one of them all. That is to saye: It is decreed in heauen how long euery one of the kingdoms in earth shall stand and how wyde they shall sprede.

Whereto semeth it Paul to haue loken when he sayd. God made out of one blode all man kynde to dwell ouer the vniuersall earth and hath presyded their constituted tymes and hath presyded the lymities of their habitation that thei shuld seeke God. Now is it shewed how long the lyon shall rore / howe long the leoparde shall crye with open mouth / and the bere how long he shall growe and crye. There yet remaineth the ende of these terrible beastes the pope and the Turke euen the kingdoms which yet stonde ouer Germa.

Act. 17.

The exposition of

nye ouer Turkey and ouer Crystendom/
 to be destroyed by the last daye of iugemēt.
 Which thinge albeit/it be wyten of da-
 niel into the consolacion of the catholyk
 chyrche/ yet maye we wepe and wayle to
 see the gospell thus troden vnder fete in
 all the vniuersall worlde. Tell me where
 the gospell shyneth in any part of Aphysi-
 ca: where in þe great part of Asia In Eu-
 ropa/ vnder the Turkis empyours/ & po-
 pis emperys there be here and there chur-
 ches/ but they be so cruelly oppressed that
 nether good letters nor lerning maye flo-
 rish nor þe churches maye haue any god-
 ly teachers. But what profiteth it to com-
 plaine? Sewerly this mystery of the cros-
 se was set forth in the sone of God anon
 fro the beginninge of the worlde and is
 yet so confirmed with the examples of all
 holy men that no consolacion maye be
 geuen to the chyrche besydes the coming
 of Iesu cryst the sone of God and man.
 Wherefore (because the powr of the Tur-
 ke cannot be lyke the Romane empyre ne-
 ther shall he occupye all Europe (for da-
 niel denyeth any fyfte Monarchye to co-
 me) we shall breifly expresse the wordis
 of daniel touching the cominge of the so-
 ne of god for oure consolacion. Cryst ther-
 fore shall come lyke the sone of man/ for
 becau-

Gen. 3.

1. 4.

the seventh Chapter.

because he shall iuge almen he shall be se
ne as a man of almen. This confirmeth
he saying. The father hath geuen powr
to iuge vnto his sonne/because he is the
sone of man. And therfor it folowth in the
text.

And beholde/for in the night I
sawe in the cloudis of heuen one coming
lyke the sonne of man/whiche coming for
the was brought vnto the great aged and
he gaue vnto him powr gloze & the king-
dom/that all peple/nacions and tongues
shuld serue & worshipe him/whose powr
is an euerlasting powr/neuer to be abo-
lessed/for his kingdom shall neuer be de-
stroyd.

The sone of man to come to this great
aged one/is the same that Paul saith cry-
ste to deliuer vnto his kingdome/that is/
the churche of his chosen vnto his father
whiche geueth to cryste powr gloze and a
perpetuall kingdom euer to raigne with
his electe as the psalmes of Dauid de-
clare him and his kingdom. Also the same
that cryste saith Ioan. 5. And his father
gaue him powr to iuge because he is the so-
ne of man. And to be himself cryste shall be-
rely thus come shortly to iuge the perse-
uers of his churche and to deliuer vnto god-
ly as himself describeth it Mat. 25. let be

p. iii,

ther

Cryste
shall co-
me lyke
the sone
of man.
Ioan. 5.
Text.
Christis
kingdō.
Ioan. 5.

1. Cor. 15

The expostion of
therefore procede.

Text. At this vision / I daniel trembled
in all my bodye & my mynde went fro me
forfearre / insomuche that I went to one of
p slanders by asking him the very trowth
in all this matcr. Which tolde it all vnto
me / and expounded to me the hole vision
sayinge. These 4 beastes figure 4 kinges
to arise by or out of the erthe. And the hi-
ghe holy faithfull shal receiue the kingdō
and obtaine it for euer. After this I desy-
ered to knowe the certaintie of p fourth
beast which so greatly differed from al
the other / namely in that he was so fere-
ful / armed with x teeth with his clau-
es of steel deuouring and tearing into
peeces & the reste he trode down with his
feete. I desyered also to knowe what mēt
the 10 hornes in his head / and to be certi-
fied of that little horne growing by vnder
them / and of the 3 hornes smiten oute fro-
me the former hornes. And of the horne
that had menis eyes and spake so great
and slowte thingis / and why his forme
and loke apered slower then the other.
And that I sawe this horne to make ba-
tail with p holy faithfull and triumphed
& preuailed ouer the brutall the olde aged
came / and the iugmēt was geuen to the
highe holy faithfull & the tyme perfyced
was

^ *Don*

was come that the faitfull shuld obtayne
 and receyue their kingdom. And then he
 tolde mo thus. The fourth beast signifi-
 eth the fourth kingdom that shalbe in þ
 world whiche shall differe from all the o-
 ther kingdōs in might and powr for that
 it shall deuoure the hole erthe and brake
 it all to powder. The 10 hornes signifye
 10 kinges to aryse out and to spring vp out
 of this beast / and after them there shall a-
 ryse a nother litle one distinct and migh-
 tier then the former. For he shall oppres-
 se and caste downe 3 kinges. For he shall
 speke at the syde of the most highest god
 or speke on his parte of diuine things.
 But the highe holy saitis he shall tangle
 snarle or destroye. And shall arrogantly
 take vpō him to change tymes and lawes
 which shalbe put in to his handis whe-
 ther it be for a long or any shorte tyme.
 Then after shalbe the iugement / and his
 powr thus taken from him / he shalbe vt-
 terly slayne and destroyed. But the king-
 dom powr and ample maiesty vnder the
 hole heuyn shalbe geuen to the holy faith-
 full peple of the most higheste whose rei-
 gne is eternall and all the highe powrs
 shall serue and obey him. And here he en-
 ded his wordis. But I daniel had many
 a grete and troublous thought / so beha-
 p. llii. mently

The expoficion of
mently was I troubled that my chere &
my fauour was clene changed. But yet
referred I this thing in my herte.

Now haue ye the expoficion of all this
vifion as it is afore expounded and nowe
declared by the aungel which was cryfte
himself/wherfore it nedeth not to tarye
much vpon this place faue onely to de-
clare the confeffion of our faith therein &
to confirme the aungels expoficion by
other places of the fcripture. For in that
daniel at this vifion was fo troubled/as-
ked one of the by ftanders/and fo faft re-
ferred the aungels wordes:we ought to
lerne this doctryne of the vifion of thefe
6.kingdomes /that is to fay of the 4 Mo-
narchies/of the anticristen kingdom/and
of the kingdom of cryfte/to be reuerenced
& receyued as the worde of god & the true
vnderftanding therof to be asked of cryft þ
meflager of god/and not for the crueltye
of thefe beaftes and hornes yet perfecut-
ing the chirche to fall or once fwarue fro
the kingdom of cryft which is the gofpell
but to contempne all the miseries inturi-
es and troubles of this lyfe yea and euen
death it self for cryftis kingdome sake. Of
cryftis iugement to come Ioan alfo faith
he fawe a feat sette and 24 cheyres for
the 24 eldres &c. For albeit cryft be the
only

Apoc. 4.
and. 20

the seventh Chapter.

117

only iuge w of his father hath receyued
all iugement/yet shall the apostles assiste
him hauing their trons. And therfore
saith he here. And the iugement was ge-
uen to the highe holy faithfull. Cryste is
called the olde aged /for a iuge ought to
be a graue sage man of long experience.
Whom Ioan called the lambe slayne fro
the begining of the worlde /and the wor-
de which in the begining was with god:
so that we may see that the prophetis a
knowleged cryst euer bothe god and man
His whight besture sheweth him to be p
most iuste and incorrupt iuge without
spotte /and himself in a gloriouse victo-
ry ouer syne death deuel and hell to be sene
iourouse and counfurable to his faithfull
To cōfirme his old aunciet sage graunte
he sawe his heares pure as fyne whight
wool /hore headed pretende graunte and
wysdome. His flammey seat casting forth
long strykes of fyre signifye that god is a
terrible consuming fyre to the vngodly.
For Ioan sawe him w a two edged swer-
de procedinge out of his mouth /for that
his sentēce which he shall there pronou-
ce shall be sharper and depelyer persinge
thorow /then any two edged swerde in se-
parating the stinking gotis from the pure
innocent lambes. Here Daniel seeth the
same

Jon. 1.

Heb. 2. 4.

The exposition of

same swerde lyke a fyery floude flowinge
out of Crystis mouth whos belement
myghty heuery sentence ouer the vngod-
ly/no horne may resiste. Then cometh he
forth in his hyghe maiesty accompanied
with his infinite noubber of aungels so
that non of these hornes be able to resist
him/but the wyked shall tremble and que-
re despyringe the mountans to fall ouer
them to hyde them from his syght/for he-
reof is he called the God zabaoth that is
the god of hostes. The bokis to be layd
open/are the consciences of euery man ac-
cusing or excusinge them. For they shall
haue their factis in mynde freshly/open-
ly sene/wherfore they be worthely con-
demned. For that grete daye shall ma-
ke opene the secretis of euery herte. For
when it shalbe sene who be set on þ right
hande and who on the lyfte/then shall all
fraudes/hypocricye/tyrannye which yet
be taken for rightwysnes/godlynes and
zele/be layd open/then shall Anticrystes
blasphemyes and persecucions be lured
and punished as ye see in the text: when
cryst stode before Calphas to be condemp-
ned/he tolde them the same that the aun-
gel here testifyeth. That after this your
false iugemēt/ye shall see the sone of man
sittinge on the mighty right hand of god
and

Rom. 2.

1. Cor. 4.

Mat. 26

the ſeuenth Chapter.

118

¶ coming vpon the cloudis of heauen/ &c.
in which wordis he did put ſcribes & biſ-
ſhops in mynde of this ſcripture of daniel
but he tolde his tale to deſſe men / for it
was as muche to ſaye to them/ as this.

Now I ſtand before you as a man mortall
to be iuged/ but here after ye ſhall not ſo
ſee me ſtanding/ but coming vpon þ clou-
dis of heauen/ ſo that ye be now warned
before of my iugement to come ouer you/
trawer and luſter then yours. And where
he ſayth: That the iugement ſhal be geuen
to the holy hygh ſaintis and þ tyme pre-
figed that they ſhulde receyue the king-
dom/ and afterward this kingdom powz
and ample maieſty to be vnder the wholl
heauen/ it is the ſame that the Apocalyp.
and I ſaye ſpeke of the newe heuens/ ele-
ments and earth/ euen the ſame paradise
vnder þ ſkye vnderſyled wher vpon right-
wyſnes as Peter ſayth / ſhall euermore
dwell/ vpon that earth of the lyuinge we
ſhall triumphe ouer death & hell and An-
ticryſt ſinginge: Death where is nowe
thy ſtinge? Hell where is thy victory? of
thou forlorne beaſt where be thy. v. hor-
nes: where is thy ſeculare ſwerde and ar-
mer where be both thy horned ſeculare &
ſpiritual powz: are they not now broken
into duſt and thyſelf with thy hole bodye
of

Iſa. 65.
Apoc. 21.
2. Pet. 3.

The expositiō of

Jer. 48. of bishops and cardinals and seclare ho-
nes cast into the lake or pilt of fyer: now
they shall Cryst nomore be persecuted in
his members / wherfore he shall then be
full glorified. And we shall haue oure bo-
dies in ioye which once were partakers
of oure persecuciōs / wherfore we shall
then haue oure persyt and full felicitie/
which yet in the mean tyme we haue one-
ly in oure sowlis.

a nomy
But what meaneth the aungell to saie:
He shall snarle or destroye þe hyghe sayn-
tis: Verely A. els but that with his false
doctryne capciouse othes articles / & in-
terrogacions he shall fraudelently de-
ceyue and trappe the simple innocents
and shed their blode tyrannously. Also he
shall arrogantly take vpon him & thin-
ke to change the state of tymes and la-
wes. He weneth to change þe tyme which
with swerde and fyer thinketh to shorten
the lyfe of man and to preuent and disa-
point gods infallible eternall and immu-
table prouidēce wherby he hath prestyed
euery manis tyme & houre of deth which
as noman can differre or prolong it / so ca-
ne noman shorten nor preuent it / except
men will make God an ignorant persone
and so consequently no god at all. He cha-
geth the tymes and lawes that any of the
sige

siþe worke dayes commanded of god will
make them vnholý and idle dayes when
he lystē/oz of their owne holy dayes abo-
lischēd/make worke dayes agē/a when
they changed þ Saturday into Sondaye/
of cting dayes fasting dayes/of mery and
gladdayes to marýe in/they can make so
rowfull dayes forbiddinge maryages.

Epo. 23.

20. & 31.

34. & 35.

Leuit. 23

Deut. 5.

They haue changed gods lawes and tur-
ned them into their owne traditiōs to be
kept aboue Gods preceptis. And as for
their owne lawes they will change & bre-
ke them when they lystē. And this polor
shal anticrist haue whether it be for long
or shorte tyme. For so muche sowneth the
Hebrew phrase/which is for a tyme/a lýt-
le whyle/ a half a tyme/signifyinge that
Anticrist shall make lawes to stande as
long and as shorte tyme as he listeth and
the tymes will he order/sett and change
at his owne plesur. But is it not onely þ
office of god to chang tymes and lawes?
Here is therfore the prophete fulfilled
of him. Euen to exalt himselfe aboue all
thing that god is called. This text. But
the hyghe saynts he shall tangle trappe
& destroye and arrogantly thinke to chan-
ge the tymes and lawes &c. is of diuerse
learned men diuersely translated. The Bul-
gare text sayth: That he shall speke wor-

The expofition of

disayenst the hyghe god. And destroye the
faynles of the most hygheſt & thinke that
he maye change tymes and lawes & they
shalbe taken into his hand for a tyme &
half a tyme. Ioan Decolampadius trans-
lateth it thus / He shall speke wordis on
the syde of the most hygheſt &c. and the
Tygurine byble or 3rd text hath. And
he shall make wordis of diuine thinges.
Verba enim faciet de rebus diuinis / that
is / for he shall make wordis of diuine
thinges. The scole doctors of diuynitie as
Dunce and his faryne what new strange
sterling termes they haue inuented to ex-
presse their dirty diuynitie / the scole men
know it / of the which theire Miffa trans-
substancion sacraments and consecracion
be some / if ye lyst to tast them / of þ which
scoldinge scole mater thus termed / Paul
gaue Timothe an earnest last warninge /
adding after many graue monitions / Wh
Timothe: kepe fast that A is deposed in
to thy custody / & beware and esteeme pro-
phane newe vanities of wordis and the-
se disputacions pro and contra / in their
falsse science / falsely called diuynitie /
which many doctours professing / haue
shamfully erred in the faith.

In this vision / daniel seeth him to haue
a mouth geuen him / spekinge great and
frowe

not to thinge. To speke ayenst the hygh
 God/or to speke on his syde or on his be-
 half for his worsship as though he were
 sent and commanded of God is when he
 speketh of himselfe starke lyes and blas-
 phemies. Is it not ayenst god thus to spe-
 ke and to make vs beleue that he speketh
 on the part of the most hygh est/when he
 speketh for the deuylls parte and all on
 his syde. The serpent made Eue beleue
 that he spake on Gods syde/when he tol-
 de hir that hir eyes shulde be opened and
 them to be as goddis/&c. The papists
 wold make vs beleue that in all their la-
 we, false worshipes/falser inuocacions,
 decent serutce/laudable rytes and cere-
 monies/in all their necessary enstruccions
 and Encrysten institutions/sermons/sa-
 craments/blessinges/buzinges halowin-
 ges/rites and sicke lyke/that they spe-
 ke all for goddis worsship and on his part/
 when all is playn ayenst god & his worde
 and for their owne fylthey lucte/honoz/
 & synfull affectis. Thus make they wor-
 dis or false mater of diuine thingis/that
 is to saye/they mixe with goddis holy wor-
 de or thurste in their owne dreames for
 goddis worde into the greate hurte and
 slaying of his holy faithfull/& they thinke
 to change tymes and lawes: Which all
 these

~ mox

God &
Magos

The exposition of
these thre thinges shall be putt into his
powr (saith the aungell) for a tyme tymes
and half a tyme/or as hath the Hebrew
for a tyme long or short. How long þ chur-
che shall suffer vnder these hornes tyll
crist come to iugement the daye and houre
of their fall, and his cominge, God onely
knoweth it. But the holy faythfull which
haue bene these many yeres past/and yet
be deliuered into their handis to suffer/
(ah lasse) they thinke it to long that anti-
crist shall thus raigne/and persecute the
chirche vnto the last daye. But when the
pestilent popes and the cruell Turke pro-
mise themselves the Monarchie of the
hole worlde/ then shall there be a soden
fall of their wyked purpose/as it is ex-
pounded before/for then shall that most de-
syred ioyfull daye of cryste beginne to shy-
ne ouer vs/in which daye þ churches shall
be saued and these thre beastes/the Pope
with his clergye/the Turke and Mahu-
mete/with their .v. hornes persecutinge
the gospel/shall be for cuer dampned.
Wh God immortall/howe greate vasa-
cions and destruccions in the chirche are
there prophced of Ezechiel to be made
of Bog and Magog? And here how cruell
persecucions doth daniel prophcie to be
done of the Turke and pope euen the two
handis

handis and hoznes of the deuyl: praye
we therfoze the mercyfull god/ the father
of oure sauior Iesu/as did king Ezechias
that he wolde geue vs peace and his wor-
de in oure dayes/and wolde suffer shortly
to come oure delpyer Iesus/lest we be
putt into the hande of this enemye/of all
enimyis the most cruellist that now are/
haue bene/and euer shalbe. So be it. for
beter is it the last daye to come/then the
Turke.

Philip Melancthon both lernedly and
sharply noteth vpon this chapter.iii. thin-
ges to be cōtayned. A doctryne/a commi-
nacion/and a consolacion. The doctryne
(he sayth) pertaineth chelyfely vnto this
last age of the worlde. for men be merue-
lously moued at the slyber fortunes ther-
of/vnto both the parties. Some seing the
great prosperous successe fortunes and
meruelous victories of the Turke and
other menis kingdomes/and cōtrary wy-
se the churches of God to haue so harde
fortunes/persecuted and destroyd in eue-
ry region/will rather folowe them that
best prosper/and so fall from þe true chur-
che to the Turke or Pope yet raigning in
seculare princes polycies/doctrynes and
institutions/actis and articles/embracing
their false and vngodly religion.yea they

Philip.
Melan.
The do-
ctryne

The exposition of
 will ayed the Turke and Pope fightinge
 on their sydes to bringe them into an am-
 plier and hygher empyre / to the entet they
 might be ether partakers of their prospe-
 rouse successe and lucre / or els to haue þ
 Turke their helpinge hoine to suppressse
 the gospel / for vnto this ende shall the
 pope helpe the Turke / and the cardinals
 and bissshops helpe and perswade theire
 empyour and princes. Although themsel-
 ues / as they wil not receyue the Turke
 wyked doctryne / so in their hertis wil
 thei neuer be obediēt and subiect to their
 seculare lawfull headis and magistrats.
 But when they shall fynde an occasion /
 vtterly rebell and fight ayenst their hea-
 dis. for this cause god warneth vs befo-
 re / lest we taken with the admiracion of
 powr and good successe / or els broken w
 trouble and petsecucion fall from the go-
 spell vnto these prosperously pufte vp prin-
 ces and prelatis consentinge to their fal-
 se doctryne and wyked enstruccions.

Tokes
 of a wy-
 ked king
 & kingdō

The signes here described are the mani-
 fest markis of an vngodly king and king-
 dome. One is to teache and suffer to be
 taught any doctryne contumelious inu-
 rious blasphemose ayenst god. Another is
 to kylle the faythfull good prechers & pro-
 fessors of gods worde and to take awaye
 the

the scriptures, the fode of their soules, from
the stoupe poore thirstinge for the worde
of their saluacion. Vnto these tokens god
addeth this testimonye and threteninge.
That he will dampne this beaste/be he
Turke / empyour / prince or Pope / or all
together and translate their wyked king-
doms into strange gouerners. Also here
is to be noted a nother heuey thretening
which precheth the calamitouse afflic-
cions of þe churche. He sayth these hornes
shall moue and make bataill against the
godly and destroye many Crystians and
their congregacions. Which is an heuey
sermon and contrary to manis iugement
thus reasoning. Wherefore shuld god ge-
ue so prosperous impery and victories to
so open wyked men and to peple so contu-
meliose and cōtrary to cryste / openly blas-
pheming the scriptures and slayinge the
true prechers: wherefore suffreth he be
castinge vpon him onely and ouer onely
mediator Cryste / holdinge his doctryne /
thus cruelly to be cast awaye and oppres-
sed: Truly daniel here spebeth of a gre-
te greuouse calamite and long persecu-
cion. For in all Affrica and in a grete
parte of Asia / many yerres hath the name
of cryst bene quenched. In Europa / albe-
it here and there in the Turke empyre
D. II. there

The cō-
minaciō

The corrupcion
of the
youth.

The expositiō of
therēbe left yet some crysten congrega-
ciōs/ yet are they with so cruell heuēy
fierce bondag oppressed that no good stu-
dies of crysten letters maye there be ex-
ercysed/ frely lerned and professed/ the
chirches beinge without trewe teachers/
& there many by lytle and lytle haue ca-
sten awaye þ name and religion of cristē.
As ye see this daye amonge vs many to
fall bak to the Pope and to his popish do-
ctrine because þ seclate pollicye so strong-
ly and cruelly yet defendeth it. The turk
plucketh from the parents of cristians a
certayn nōumber of their chyldren to en-
struct them in bataill and to nosell them
in his Mahumetis tradicions/ rytes and
religion/as do some Crysten emprours &
princes pluke the yonge lerned from the
vniuersities and scholes into their cour-
tes/ which once poisoned with all courtly
corruptions/anon be they made bissshops
cardinals/ pastores and rychely benefi-
ced. Which miserable seruitute in courte
is harder to a crysten curate then the bon-
dag in the fōrne fornace of Egypte. And
yet are there many so madde that with
greatIEWTE & labors thrust themselves
for lūke and honour into this miserable
derke Egypte. But what are the causes
of these calamities after manis reason?
Verely

From

the seventh Chapter.

123

Verely it is thought by manys iugement / the true churche to be the synagoge of sa-
tan / & them to be heretiques which cleue of ma-
to gods worde / or els why shuld god thus nis iuge-
suffer them (thinke they) to be oppressed ment.
and bent if he loued them: And thus ma-
nys reson douteth whether they be rede-
med with Crystis blode which suffer pa-
cienly for his worde.

But here must we beholde the face of
the very churche euen from þe beginninge
where oure first parents sawe the testimo-
ny geuen oute of heuen in the sacrifice of
Abel wherby they had hope the churche
to be continued and brought forth into
Abels posterite. But lo / anon was Abel
slayne of his owne brother / and wyked
Cain a lone was left / whose vngodly po-
sterite bylt a cyte and playd the tyraunts
whylis yet his first parents lyued and cō-
tempned of Cain their owne sone. Aye /
aftir Nohes flode (Babylon once buylt)
the heithen (the doctryne of Nohe & Sem
contempned) fylt from god. And but a ve-
ry lytle flock of godly men was there left /
which sely flock wandered carefully hyther
and thither poozely bysted / euen the fa-
mily of Abraham. And sone aftir / the sa-
me sely sorte of Abrahams families poste-
rite were tossed into Egypt there oppres-

The forme & fa-
ce of the
true chir-
che.

psal. 104

Q.iii. sed

Epo. 1. The exposition of
sed with heuie seruitude in myer and cley
grouing vnder their intolerable burdes/
which afterwarde comen into Palestine
there to dwell in the lande of Canaan/
what slaughters suffered they: How great
mutacions and destruccions of their real-
me folowed them: what hard captiuities
Depacions and afflictions endured and
sustayned they: And how lytle a parte of
the worlde was Israel and the Israelli-
tes: whyles yet in the mean crafen/ the
gentilis which knewe not god obtayned
the most hyghe empyres of the worlde.

The fa-
ce of our
present
chirche.

When we see therfore sicke often poore
troublos states and faces of the chirche/
let vs knowleg the wrath of god ayenst
the worlde/ & not fall from god/ although
in this last tyme we see the trew chirche
griuously shaken and afflicted/ but let
vs kepe fast in mynde this playn descrip-
cion and ferfull face of the chirche. That
is by the meruelous counsell and will of
god/ the chirche to be layd vnder þe crosse.
The causes wherof be shewed in the doc-
tryne of the prophets and apostles. One-
ly this thing let vs consider concerning
this last olde age of the worlde. That the
Prophets and Apostles propheted/ the
worlde to be plagued/ because that after the
gospell be publesshed and preched in cer-
tayn

the seuenth Chapter.

124

tain regions/the tyrannous horned kin-
ges and papisties shuld wey wode and ta-
me their fierce furpe vpon the sely weak
members of cryste. And besides this/for
that euen of them/which shuld defende &
nourish churches/the poore congregacions
shuld be persecuted seduced and polluted
with images/false doctryne/cruell slaugh-
ter of saintis and with almaner prodigi-
ous lechery & lustie/we must knowe that
of these seedis/stories do shewe p Mahu-
metis payson and the popish pestelente re-
ligion to haue had their beginings.

When Arabia and Egypt and the Ro-
me churche were ~~in~~ and torne into ma-
ny monstrose doctrines and sectis/then
the confusyon of sondry opinions and of
superstitious semely ceremonies ad rites
did moue light men to cleue to/and folo-
we their false doctrine cloked and colou-
red with hypocricye and apparent chosen
holines. And therfore daniel lykeneth bo-
the Mahumete & the pope vnto that hor-
ne which hath many eyes/that is a fay-
er decent semely shewe of bewarde deuo-
cion (as they sey) of laudable rites and
gods holy serulce. After this/as the tur-
kis power increased/so did the popis au-
torite and false doctrine take place and
spede ouer all crystendom/so that as the

R. III. worlde

The exposition of
 world was & is corrupt with their false re-
 ligion/so is it/and shalbe greuously pla-
 ged with the same two forked hornes for
 their idolatrye/ for their worshiping of
 ded saintis/and for the prophaning and
 filthefying of the holy souper of the lorde
 and for their strinking wyue les chastite.
 But see nowe howe the tymes agree. It
 was decreed of the transubstancion (as
 they call it) in the yere of cryste 1215. Ro-
 centius the thirde being pope. Which de-
 cree hath confirmed the most horrible pro-
 digiose idolatrye that euer was. And and
 after in the yere 1250 begane Othomās
 kingdom to prospere. And so shortly af-
 ter this idolatrye once confirmed/his king-
 dom begane to aryse and encreased aboue
 all other regions and brought forth wea-
 pens ayenst the west parte of the worlde
 to punishe the filthel spottis of the roma-
 ne churche. So that as sone as this idola-
 trie of the ~~MA~~ began to be confirmed
 of the pope/the turks power did encrease
 to skourge it in cristendom/and shal yet
 more and more growe and preasse vntill
 this idolatrye of the ~~MA~~ be takē qui-
 te awaye. This othoman being the great
 turke enlarged muche the turkis domini-
 on/out of whose blode all the kinges of
 the turks sence vnto this day haue reig-
 ned

Wherefor
 Trāsub-
 stācion &
 othomā
 began to
 gither.

ma
 ma

ned and taken their originall/to whom
god geueth strength and powr to punish
all cristendome for their idolatrye in the
i~~er~~ / for their false inuocation/and o-
ther abominacions whiche require a no-
ther Nebucadnezar/euen the turke to pu-
nisshe them.

But yet is there added this consolati-
on. Where Daniel signifith that there **The con-**
shall neuer be the fyft monarchie. And **solacion.**
therfore the turkis powr shall not be lyke
the Romane empyre to destroy all Euro-
pe. For as ye see the popis kingdom to fall
when he thought himself moste seuer and
highest: euen so shall the turkes imperie
faile and encline when he shall come to
his highest thinking himself to conquire
all and to raigne alone for euer/then shal
his half tyme come vpon him with a sodē
fall in the middes of his course. For then
shall the moste glad day begine to shyne/
in whiche the sone of god shall steredp &
dead geuing to his chyrche eternall lyfe
and glorie/and casting all the vngodly
into euerlasting torments. These same
things be spoken of Bog and Magog in
Ezechiel and in apoca. 20. For Ezechiel
saith that Bog and Magog after they
haue done their mischeif in destroying &
slaynge /then shall their selues at laste
be

Bog ma-
gog.
Ezechl.
38. 39.

The exposition of
Be destroyed in the mountains of Israel.
 Which albeit/it may be vnderstande of
 the laste iugement/yet I think it to signi-
 fie the bataills which the godly haue and
 shall haue in this laste olde age with the
 popisshe emprouers kinges and turke, w
 ar & mo- all shalbe ouercomen in the hillis of Is-
 untains rael/that is/in the places where the chir-
 of israel che of cryst dwelleth in which the gospel
 is preched and receyued and the peple
 truly in the faith of the sonne of god one
 onely mediator call vpon their heuently
 father. For the pope and turke shall not
 be overcome but by the sone of god fight-
 ing for his churche as ye shall see it cler-
 lyer in daniel 12. chapt. saying. Michael
 (which is cryste) the great capitaine shal
 stond forth for the defence of the peples
 childen. But bothe in daniel and in Eze-
 chiel there be prophesied many great de-
 struccions. Which with all our hertis we
 beseeche god to mitigate &c. Hitherto
 Philip Melancthon.

**The.8.
 Chapt.**

This cap. is a prophetic of the monar-
 chie of the Perses to be translated to the
 grekis & Macedones/Dario their kinge
 slayn by Alexander/which dead/anon &
 Monarchie of the grekis was diuided in
 to 4 churche kingdomes that is into Mace-
 done/Egipt/Asiam and Syriam. And at
 laste

laste in the Syriake kingdom there arose Antiochus epiphanes which being of all enemies the moste cruel tyrant/scourged the iewes/and was the figure of our antichristes. In all these heuey and bloody mutations of kingdome and troublous tymes, God wold comfort his peple lest in the middis of these afflictions and offendicles they shuld despayre. Let vs hear & tept.

In the thirde yere of praigne of hig Belshazar there was shewed a vision **Text.** to me Daniel/after this former vision is in my vision looking about me/methought I was by the floude Eule.

Nowe daniel being out of the kigs court of babylon in the lande of persie in a castel called Susie/by the floude Eule seeth a terrible vision. Susie was the head cyte of Persye/so called of Roses/otherwise called persopolis/there in was king Tyrus his chiefe palacc 140. furlongs aboute. Of the floude Eule hauing his head spring in Medis runing about the castel or towre of Susie, writteth the pliny in his 6 booke 27. chap. Daniel saw this vision by the floud whose waters lyke as the later waues thruste forth the former surges/euen so shall one tribulacion and persecucion succede a nother continually as long as

Susie.

At the floude wherfor visions be sent.

The exposition of

as cryste churche dureth and the gospel
 be truly and freely preached vnto cryste co-
 ming. Wherefore it is necessary the chir-
 che to be comforted and taught lest amo-
 ng these greuous afflictions and heuie
 persecutions she fainte and despayre. Al-
 so it becometh vs to be warned that we
 might know the causes of these plagues
 and so to eschew them. And therefore sayth
 daniel here / that for the sinnes of the pe-
 ple / was Antiochus sent so cruelly to pu-
 nish the them as saith Paul. Because men
 loued not the truth he now preached to the-
 therefore shall god sende them mighty il-
 lusions making them to beleue lyes. The-
 se heuie threatis shuld moue vs diligent-
 ly to receiue and conserue the true doctri-
 ne now offered vs, lest god suffer yet a gre-
 ater darkenes and greuouser plagues to be
 casten vpon vs. It shalbe therefore expe-
 dient to behold the horrible destructions
 and cruel afflictions done vnto the iews
 by Antiochus, that we might haue conso-
 lation / lest we fall and despayre seing the-
 re be many lyke Antiochus now execu-
 ting lyke tyrannye and cruelty ouer chir-
 stis floke.

2. thes. 2.

Text.

And myne eyes lyfted vp / so I saw
 a ramme hauing two hornes standing be-
 fore the floude whiche hornes being very
 long

long/ yet was there one hygher and longer then the tother/ and in the extremest parte it did shote forth moste proude. This rāme I sawe running with his hornes ayenst the weste/ and ayenst the northe and ayenst the south so that no bestes might resist him/ nor be deluyered fro out of his powr: so that he did what he listed and weyed great in doing great actes. And whilis I considered (so I sawe) an he gotte coming fro the west vpon the face of al þe erthe/ nether lyted he vpon the erth. And this gotte had a forth stretched horne to be sene standing betwixt his eyes: He came vnto the horned ram whom I sawe standind before the floud & with a mighty violence he ranne ayenst him. And I saw him come euē to the ram/ where in his hotte fury he smitte the ram/ & broke bothe his hornes, for the ram had no strength to withstande him so that he smitte him downe to the grownde & trode him vnder his fete/ & there was non that mighte deluyer the ram from him. Then did the gotte right valeant grete actes & was mightely & highly magnified/ and when he was in his moste strength and powr/ his great horne was broken/ in whose place there grewe forth 4 hornes proceedinge ayenst the fower partes of the world.

The expoficion of

world. And out of one of them there went forth a litle horne which weying grete did proude and cruel actis ayēst the fowth and by easte euen in the most amene and pleasaunt londe. And then he stretched forth himself ayenst the beutiful hoste & company of heuen / and of this celestiall company and also of the starris he threw downe some of them to the erthe and trode them vnder his feet. yea and at laste / euen ayenst the self empyre of the hoste with great arrogancye he lyfted vp himself with crahis and boistes so that therby the dayly perpetuall sacrifice was taken awaye / and the seat of the sanctuary of god was subuerted. And the heuēly hoste with their dayly perpetuall sacrifices were geuen vp into his handis for their synnes / and he scourged down the trewth to the grounde and comitted this cruel mischief prosperously.

A tall

When the Babylonyng kingdome was now at an ende / and daniel had sene the perses to haue the empyre / this vision was shewed him / to the intent he shuld teche his chirche how that both vnder the Medis and perses the conquerors of Babylony / and also vnder Alexander the conquerer of the perses / and at last vnder Antiochus that Anticryst and shourge of the

the Jewes / shulde be persecuted and plagued. ffor tremely because the peple enen loneth more the peace & ease of the worlde then to study to lyue after goddis preceptis, the spring of all peace / therefore is this crosse shewed them to be suffered & caried vnder these kingdoms then to come ffor barking of gods commandemēts / that god according to his threatingis might be feared / and Cryst accordinge to his promyses might be wayted ffor / & his coming prayd ffor to god. This vision is a prophete of the byrthinge and fall of the kingdōs of Cyrus / Alexander / & Antiochus the very peselence of the Jewes.

The Ram standing at the Persis floure designifieth Cyrus the duke and leader forth of the Persies. He is called the two horned / because he led forth the hostes of both the Medes and Persies. ffor his .ii. hornes signifye these two hostes. This Ramme greatest hyghe horne signifieth Cyrus king of Persie / the hayer at last of all Mede / yea and made the king of all the kingdome. This Ram to runne with his hornes ayenst the west / north & south signifieth him comen from the east out of Persie to haue faughten ayenst all men / that is to weyt ayenst the Arabies and Egyptons which lye south ayenst the Assy.

The exposition of
Assyries / and Palestynes lying west from
him and ayenst the Lidions and Capado-
cies lying north. No beast to might haue
stande ayenst him / signifieth him beinge
king of Persie to triumphe and haue the
Victory of all other kingdōs. To do ther-
fore what he lysted weying so great a bi-
ctour / signifieth the kingdom of Persie so
prosperously to haue had succeeded / that
Cyrus (as it is red) gouerned. 120. prouin-
ces / whose Monarchie dured about. 200.
yeres. Now whether this Ram was fygu-
re to any of oure present crysten realmes /
let the diligent obseruers of tymes states
and realmes loke and they can espye it:
whyles we treat and talke of the Gote /
that is of Alexander king of the Grekis.

Here the Gote / as afore the Leoparde
The Gote signifieth the same king / euen great Alex-
ander. The nature of these two beastes
agre well with the properties of the kin-
des of Grece. The Gote maye well cly-
The pāme and skip. The dukis of p Grekis were
ther is p baleant both in counsels and in their bu-
same. sines decreed swiftly to be performed.
A gote In counsell geuinge / in deliberating / in de-
is a stin cerning thinges delybzed / in thinges de-
king le. creed spedely to be finisshed / in espyinge
cherou an apte occasion / who were more ingeni-
se beast. ous and clearer witted then Philip and
Alex.

Alexander But as þe Leopards or spotted
 pantheres/albeit they hunteoute all
 beastes and feare no darte nor spere (for
 they smyte them of with their swiftnes)
 yet with wyne are they made dronken/ &
 then aftir their lustes one leapinge the
 other made weary are thei taken. Euen so
 the kings Philip and Alexander ouerco-
 ming all and nothing fearing/they were
 so ouercomen of wyne and lechery that
 the one was destroyed of Voluptuosnes/
 and dronkenes kyllid the tother. The leo-
 pards be despyrouse of wyne/and therfo-
 re thete hunters powderforth wyne nyghe
 their haunted places/and a certayn spa-
 ce of/they set downe þe hole great vessel
 full of wyne/the sauour whereof drawth
 the panthers or leopards (for both be one
 saue the pardus is the male and the pan-
 ther the female) oute of their dennes/
 which when they haue all dronken oute
 and be made dronken/thei playe their lu-
 stis togyther /so that at laste they made
 weary fall downe to sleap. And then come
 the armed hunters and take them. Euen
 so haue ther bene many valiant/prudent
 princes/ but in cōclusion by lustis/intem-
 perance and drōkenes they perished de-
 stroyd wretchedly. As were Philip and
 Alexander / and aftir them Demetrius

R and

and

and more

The exposition of
and the later Philip/which thinge hath
happened to many men sence/ & it chaun-
ceth yet to many. Noble valeant princes
fortunat in all their affayers/ warres/ &
Victories neuer shrinking nor flyng bak/
haue there bene/ which at last haue bene
cowerdly broken & casten downe of their
owne lustis & haue had a miserable tra-
gicke ende/ their nature befoze clene chan-
ged / and themselves deformed and de-
stroyd in their owne fylthy drunken lecher-
ous lustis.

and
roll

The de-
scriptio
of Grece

Also let vs see the description of the
lande/ for that this Gote came from the
west vpon the face of all the erth and at-
teyned or lyted not vpon the erth. Which
signifieth Alexander coming forth from
Grece to inuade estwarde & then south-
warde & at last northwarde in short space
subdewed all the world vnto him. To not
touch he nor lyte vpon the earth it is sayd/
because he beginning in his .xx. yere/ did
in a maner flye ouer all the worlde & was
made the emperour of all the worlde in the
xxii. yere of his age/ wherin he dyed
not for age nor in victorie but with volu-
ptuosnes and wyne was he oppressed.
Wherfoze that prominent great horne of
the Gote in his most strength broken of/
signifieth the mighty power of great A-
lexan.

leopardet smyten downe in his cheif flo-
wers. Whether ther be yet any sicke Go-
tis/let their fortune declare them/& the
cleve eyed obserue it. But whom did he so
smyte with his horner Berely euen þ ram
before the floude. For as in floudis one
sounge soupeth þp & deuoueteth a nother/
euen so one of these kingdome deuoured
þp a nother/the later swallowed þp þ for-
mer. And how the Persik kingdome was
translated to the Grekis/and the Greke
emppze of Alexander diuided into þ Ma-
cedonyk/Syriac/Asiatick & Egypt king-
dome (which all/Daniel by all his wor-
des of the Ram and Gote will teche) it is
plentifully described of Diodoro/Cur-
tio/Justino. &c. Now to the lytle horne
sprongen þp out of these. iiii. hornes/that
is to saye/of Antiocho Epiphane.

The lytle horne signifieth Antiochum
Epiphanem descendinge out of the stock
of Seleucus holdinge Syriam attir the
death of Alexander/whiche attir this
waye came to the kingdome. Out of Se-
lenco was borne Antiochus the greate/
which had these. iiii. sones/Seleucū/An-
tiochum Epiphanem/and Demetrium.
And when Antiochus the greate warred
with the Romans and had left in hostage
or pledge Antiochum Epiphanem & De-
metrium/

An apte
similitu-
tude.

Of þ lyt-
le horne
Antio-
chus E-
pipha-
nes.

R. ii. metrium/

and

The exposition of
metrlum/he dyed in Syria/le left his so-
ne Seleucum aftir him/no king but a foo-
le/wherfoze Epiphanes knowinge of his
fathers death/gote himself pzeuilly from
Rome and came into his fathers kingdo-
me/a his vnapt brother deud/he enioied
the kingdom in the.137.yere aftir Alexan-
ders death/witnesse the.1.chapter.of the
first of the Maccabris. This Antiochus
was of Catalinaris crafty witte. Wher-
foze daniel here propheteleth that by An-
tiochum Epiphanem the southeste (euen
the most plesant lande of the Jewes/
shuld be shourged and plaged/whiche is
called zebay in Hebrew for his fertilitie/
that is the beutyfe and flowz of all landis
euen as the Jewes/for the true worship
of god delyucted them by Mosea and the
prophetis/are called the beutyfull orna-
ments hoostes oz companies of heuen/as
be the sonne mone and starres. He shour-
ged the south / when he inuaded Egypt
makinge bataill against Ptolome the el-
der/his sisters sone being king/and com-
pelled Alexandria to flye for socoure to
Ptolome his yonger brother. But howe
senators of Rome despyred of his bether-
ne expelled false Antiochus out of Egypt
by their ambassadour Popilius/ye shall
se it in.14.booke of Iustini/a partely here
aftir

How Antiochus shourged and plaged
that pleasant desyred lande / threw down
the stierres into the erth and destroyd the
holy habitacle / in the first and. ii. of Mac-
cabris / it is so clerely and cruelly ex-
pressed / that I abhorre and tremble not
onely to speke / but also to wyte any moze
of this bloody beast. But right heu-
ry desires abyde them that euyl deserue /
whiche thing I maye confirme by the ex-
ample of Antiochus the very image of An-
ticrist. For when he invaded & destroyde
in the east parties (as daniel here pro-
pheteleth) and not onely from the beseye
of Elymaid of Persie / he was with the
great heuyness of his mynde repelled and
put bak / but also when it was tolde him
his capitayn Syriane with his host to ha-
ue fledde / he fell into so greate a sy-
keness and thought / that before his death
he confessed himself therfore so greuous-
ly to be plaged and so compelled to dye /
because he had so spoyled and destroyd
the temple of Ierusalem and so cruelly shour-
ged the Jewes. For it was not enoughe
for him thus to persecute the Jewes and
subuerte all their lawes / holy rytes and
godly ceremonies and sacrifices institu-
ted of God / but he wold arrogantly blas-
pheme god himself / suppress his trowth
R. iii. with

1. mach. 1
2.2.
Macc. 5.

1 mach. 6.

The exposition of
with all his diuine sacred ordinances,
yea and he prospered in his mischief.
This miche be sayd for the pface of the
prophecye. Now heare the interpreter.

Text. **¶** And I hearde an holy one speake
saying vnto a certayn meruelouse excel-
lent one. How longe shall this Vision of
the dayly perpetuall sacrifice and of the
blasphemose synne which is the cause of
this deuastacion and destruccion endure/
that both the holy sacred temple with all
his sacrifices and the Jewes shalbe thus
troden downe? And he answered me. Af-

ter two thousand and. 300. dayes which
is. 6. ye. containe the daye and night/shall the ho-
res. 3. mo-ly temple be restored to the iust and law-
neth a full vse. And whyllis I daniel beheld the
20 dayes Vision desperouse to knowe it/so there sto-
de before me one lyke a man. And I hear-
de with in the floude eule the voyce of a
man crying out sayinge: Gabriel/teache
this man this Vision. Then he came nyr
the place where I stode/whose coming so
nrghe me/made me so afrayd/that I fyl-
downe flat on my face. And he sayd vn-
to me: Attende and perceiue thou sone of
man. for this Visiō shalbe fulfilled in the
last tyme (or in the ende of the captiuite.)
And whyllis Gabriel thus spake with me
I fylldowne grouelinge as one had bene
ouerco

ouercomen with great sleap. And he towa-
ching me / lifted me vp ayen into my stan-
ding. And then he sayd: Beholde / I shall
teache the what thinge shall come when
this wrath is finished / for it shall haue
an ende at the tyme prefixed.

Daniel calleth the interprctor of the
Vision / a meruelouse excellent one. As I
say calleth cryst a meruelous one / a coun-
seller / &c. Here therfore he asketh this
meruelouse one whiche was cryst appe-
ringe lyke the aungell Gabriel (so called
for his meruelouse excellent strengthe)
how long & peple of god shuld be so shour-
ged and persecuted of Antiochus / which
was the figure of oure Anticrysten Antio-
ches and lytle horne crept vp in the Ro-
mane imperye / and so consequently what
affliccions hang ouer the churches of cryst
to the worlds ende / for it is manifest that
whatsoener the aungel tolde before of the
heuey affliccions of the Jewes / the same
be now verified and done vpon the chir-
che of the gentyles / which thinges stith
they be past / it is no dowe / but the rest of
the Vision is in fulfillingge now / and shal-
be euery daye fulfilled vpon vs tyll cryst
be come to iugement. This meruelouse
one whose name is hidden / is cryst Iesus
the sone of god / which euer from the be-

wrath is
& captiue
te of Ba-
bylon & of
antioch
I say. 9.
Gabriel
& strenght
of god.

Cryst is
& merue-
louse
one.

The exposition of
gining hath bene present with the godly
as he now is present and shalbe / vnto the
Mat. 28. worldis ende. For the kingdom of cryst is
cryst himself present with his worde and
spirit counfortinge vs / certifyinge vs of
the calamities to come / hearinge vs cal-
ling vpon him / gouerning oure thoughts
wordis and workis by aunghels / so that
death troden downe we mought haue ly-
Isay. 59. fe eternall. This is my couenant with
them (sayth the lorde) My spirit which
is in the / and my wordis which I haue
putte into thy mouth shall not go fro thy
mouthe / nor from the mouthe of thy seed
whylis the world stande. For where two
or. iii. be gathered togyther in my name /
I am in the middis of them. For because
therfore that vnder Antioche the chyrche
shulde be so miserably ~~by~~ and torne /
and Gabriel the fauor of the chyrche
asked howlonge that calamite shulde en-
dure / therfore cryst answereth. 2000. and
300. dayes / that is. 6. yeares 3. monethes
and. 20. dayes / that the godly readers of
daniel might haue confort in that perse-
cucion / and be asswered Antiochus that
blast of the deuyl / be yend that tyme to
rage no farther. For euē so came it to pas-
se as the booke of the Maccabees testifie
For it may be shewed / p image of Iouis
olympi

a. xxiij

the night Chapter.

133

olympyl to be set vp in þ temple in the yere 145
145 after the deth of alexander þ moneth
of Nouēber & then was Nicanor ouerco-
men and slayne in the yere 151 in febzua-
rie called adar vnto the which adde de-
cember Januarie and febzuarie with the
odde dayes and thou haste the iuste nou-
ber. And in that he saith/ the morning &
euening/ he vnderstandeth the naturall
daye as it was first created containinge
the night and daye together.

Adar.

I shuld in the begining haue tolde ye
the occasiō of the calamite: But it cometh
not out of ceason what so ever profitteth. Chap. i.

Wherfore as it is cleare in the 1 boke of
the Maccabe God to haue had fore sene 1 maca. 2
by. 137. yeres/ Antioche to be the scourg of
the iewes and the autor of thir afflictions
for the sinnes of þ peple: euen so is it play-
ne in the 2 chap, God also to haue had se-
ne before the ende of Antioches pestilen-
ce/ to be Matathiam and the Maccabeis
So that there is nothing done vpon erth
but god knoweth it before: nether willet
he be any thing to know before but that
as he afore saith and telleth it be to come
Wherfore let vs namely counfort our sel-
ues in this/ that our meruelouse one/ cry-
ste here saith vnto gabriel the mā of god/
bidding him to expoun the visiō to dani-
el

Chap. i.

1 maca. 2

~ ~ ~

The exposition of
also desyrouse to know it what it mought
signifie / for because it pertaineth to the
laste dayes. For it signifieth cryste / vnto
all men desyering to vnderstand prophe-
cies / euer to sende some that will teche hi
that is so minded towerds God as was
daniel affected towerds cryst & his aun-
gel when this vision shuld be declared.
Nether signifieth it els / daniel to be con-
serued by his worde to be lifted vp and re-
freshed of the aungel / then cryste by his
aungels the ministers of his word to this
entent to animate the timorouse and to
strengthen the weake that thei shuld with
the prophetis wordes shewing cryste the
sauior refresh and confirme the chirche
pressed vnder the crosse. Wherfore let vs
geue thankes to crist / for that he neuer sle-
apeth whilis his chirche is in persecuciō
but is euer awake to deleuer vs in his na-
me callinge vpon our father / whiche is
confirmed by the example of the Maca-
beis.

Text.

The ram which thou sawest with
two hornes is the kinges of Mede and
Persie. And the roughe hearye goate is the
king of the Grekis. And the great horne
betwixt his eyes is the firste king which
broken / there stode vp. 4. in his place / w
ar the 4 kingdoms to ryse vp oute of the
same

same nation but none of them lyke him in strength. And in the ende of these kingdoms when synne and iniquite shall preuaile/there shall stand vp a king/shameles and subtyl. This king shall be mighty strong/but not by his owne power. And he shall woundrefully wast and destroye and shall prospere mightly in his actis. He shall make away and destroye grete & mighty men/yea and the faithful good people to. And by his crafty subtyltie he shall expede his affaiers properously thorough deceytes. He shall in his owne consaignt take great enterpryses vpon him & be magnified. And himself strengthened with great riches shall destroye many men. Also he shall resiste the most high prince of all/and the without manis handes shall he be alto broken.

Antioch
the figure
of our
anticry-
stes.

Now is the vision declared to Daniel by the aungel/at the commandement of the sonne of god. But certainly it is said and prophesied of our present anticrists bothe spirituall and seculare playing antioches parte euen this daye. For that anticriste Antiochus ouer the iewes prefigured our anticrystes in the ende of the worlde ouer the gentils. The occasion of the destruction of kingdoms by Antioche and anticrists/at the obominable sinnes
of

2 maca 5

2 thes. 2.

The sin-
nes of þ
world ar
the cau-
ses of an-
tichrist.

Bog &
Magog

~ tall

The dif-
ference of
þ turkis
& popis

The exposition of
of the peple & of their empowers & prin-
ces. for as before crystes first cominge/
for the sinnes of the iewes God stered by
Antioche to shourge the / eury so now for
the contempte of the gospel / god befor the
seconde coming of cryste hath stered by
oloz antichristen Antioches as cruelly to
persecute the crystianes as euer did An-
tiochus the iewes. for where the text
sayth: when synne and wickednes is pre-
uailed and hath the ouerhand / what els
folowith then the contempte of the worde
and the sinnes of the peple / to be the be-
ry causes of bothe these shourges / that is
to saye bothe of the iewes Antioche and
of the crysten Anticristes: Albeit by Anti-
crist / be taken al that resiste and persecu-
te cristis worde: as Ioan said in his tyme
to be many anticristis. But because this
prophecie sowneth to be spoken of the king-
dom of Antioche that is of anticryste ne-
ther be there any kingdome vnder the son-
ne more contrary to cryste / then Bog and
Magog / that is to witte the Mahumetli
hcast and the false prophete of rome with
his 10 secular hornes: with weeping tea-
res truly saith Doctour Ioan Draconi-
tes: do I tremble and quake to speke it
þ turkis That vnder the name of anticrist / muste
& popis be taken the Turkis kingdom gotten by
swere.

the eight Chapter.

135

warde and violence & the popes kingdō constituted by fraude and supersticion.

kingdō.

Antiochus compared with Anticryste: by Draconites.

Daniel gods painter wolde by the description of Antioche / prefigure vnto vs the shameles face.

Anticryste.

the maners of Anticryste. First of his shamefaced face for that he was & is the moste impudent despyser of god and the fiercest bolde beast to persecute and to be contrayre to his worde as be the two fornes of antioche this daye / the turke & the Rome bishop in his hoornes / & most shameles pestilent persecutors and condemners of the gospel of god / for arrogantly dare they do what they liste contrayre to gods wil. Of his fraude is he described. for as that subtyll fraudelent fowe Antiochus craftely circumuented egipte & Judam / euen so be the false turke and his subtyl serpent the pope the two crafty marchants with their false fayned wordis & deuillish doctryne to peruerter al mē not of their owne powr / but of other mens. for Antiochus was so mighty ouer Judam / by the falsshed and unfaithfulness of the bishops of the iewes and by the baine leuite of the people as it is redde in the Maccabees. And euen so these two bretherne (albeit vnyke in profession) the turke

his fraude.

of other mens powr.

The exposition of
turke and the pope/gote and constituted
their kingdoms by other men's power and
might. The turke at first by the mighty
fraudes of mahumete and the pope by the
power of emperours bishops cardinals kin-
ges and his owne subtile superstitious
hypocrysy and chosen holines.

And now therfore shall ye note that
by the counsell & mischelf of the bishops
Anticristis seat shall be translated and to-
sed from the ecclesiastical chier of Rome
vnto the secular emperours and kings
trones as the storie figured in that secu-
lar and anticriste Antiochus / which was
out of the stoke of the emperour of the gre-
kis called Seleucus and helde the king-
dom of Syre And begune to raigne in the
137. yere after the dethe of Alexander / as
witnesseth the first booke of the Maccabees.
This hath euer ben sene in all stories.
That the emperours and kings will at-
tempte benche and bowe all religions and
beleifes vnto their owne profit and plea-
sures. As when Antiochus knewe the te-
wes for their religion and faith not glad-
ly to suffere any heithen king to be their
gouernour / he first studied howe he might
destroie their faith and subuerthe their re-
ligion and so to become their kinge. For
he iuged all religions besydes his owne to
be

be bary and false/whiche beinge in this
 proud temerariouse iugement conceiuing
 of himself to haue auctorite to chang me-
 nis faith and gods religion/fyll into ma-
 ny carnall lustis filthines ambition and
 into all kynd of greuouse crimes casten by
 of god to fight boldly apenst god himself
 euen to bring Iudeam into bondage and
 to abolishe all the old doctrine of the pro-
 phets vnto the whiche his proud purpo-
 sethe vngodly wickednes of the bissshops
 ministred diligently this occasion. For
 when the godly man Onias was bishop
 of the iewes/his brother Jason went to Onias.
 Antiochus in the beginning of his raig. Jason.
 ne and gaue him money to destroe his
 brother Onias and to geue him the bys-
 shoprik. And by a lyke fraude there came
 the third man Menelaus and he pluke
 the bissshoprik from Jason/whiche bissshops
 brought in the greke prophane filthel op-
 playes into the cite of Ierusalem to do an-
 tioche pleasure/thri trode vnder fote &
 contempned gods lawe and conformed
 themselves vnto the most filthye court-
 ly prophane factions of Antiochus drow-
 ned in all excesse pryde, delicate and soft
 lyuing and in all the haithen maners. Af-
 ter this/was menelaus slayn/whom the
 bissshop Alcimus succeeded which was al-

The exposition of

so a pestilent ennemie to the Maccabees.
These obominable crimes of the bishops
were the seedis of all the miseries & cala-
lamities of that tyme/as thei be nowe.

antichrist
descri-
bed of
his Ba-
phtism.

antiochus
was for-
tunate.
2 Macc
be. 5.

antiochus
p oppress-
or of gre-
te & good
men.

Nowe returne we to the comparison of an-
tiochus with Antichrist describing him of
his incredible destruccion. Which howe
he destroyed the peple of god/as we cannot
reade it without grete dolour wylt in the
Maccabees/euen so not without weeping
teares do all crysten men nowe fele it how
the cursed turke abolissheth the diuine
scriptures/and the Romishe bishop (the
lorde god renyed which hath bought vs)
bringeth in his dampnable sectis as pe-
ter witnesseth. Nowe see what good suc-
cesse and fortune he had in his mischeif:
which prosperite therein god gaue him to
shoutge the peple for their synnes. And
out of the same spring and well it is clea-
re that the prosperous successe of the tur-
ke and of the pope floweth/as Paul wit-
nesseth/affirming god to geue them effe-
ctuousse errors & stronge illusions to be-
leue lyes. He is also described of his op-
pression of great men and of the holymen.
But wherfore permitteth god him so to
doe verely because he hateth sinne whose
gaunie we see not/& will mortifye vs w
the crosse: neither was the worlde at any
tyme

tyme worthel to haue any holy man long
to dwell in it. Wherfor this serpēt in sead
Antiochus must nedis / to his paine / fele
p mighty faithful of the churche / by theire
faith and prayers to be stronger then all
the emperours popes kings deuils & dea-
thes. An example haue ye of those 7 bre-
therne with their mother. What meruail
then is it / if these two handis of anticrist
the pope and the turke persecute, destroy,
and kyll the mighty prechers & holy faith-
full of the churche? Se yet the successe of
his deceltis and fraudis and behold his
pryde therein. Because Antiochus Mahu-
mete & the pope se so good successe of their
false lerning and fraudis wherwith thei
and their bishops doctours and false a-
postles bewitch: & inflame the emperours
kings and their mighty magistrats of
the world to persecute the congregaciōs
of god / thei be extolled in themselves &
ar become so grete contempners of god &
his worde as the 10 and 73 psalmes de-
scribe them. Also he destroyeth many with
his grete benefices and promotions. For
many men be not onely by his prosperous
successe decelued supposing it to be diu-
ne and perpetuall / but also because thei
be boundē to him by giftes and benefites /
thei be as it were fylles takē with a swe-

2 maca. 7

antiochus
was de-
ceitfull &
proude.

antiochus
destro-
eth with
giftes.

antioch
a blas-
phemer.

The end
of antio-
chus.

The exposition of
te beyght. Forso did Antiochus craftely
retraine in office these bisshops Jason me-
nelaum Alcimur & sicke other with his
benefits & bisshopries as longe as he lis-
ted. And do not the pope / yet a greter fren-
de to the turk then were then the bisshops
to Antiochus / a greter frende I say of the
turke then of any faithfull precher / binde
emprours and kings the patrons of his
wiked kingdom Bnto him with large gif-
tis diuine titles commodities ryches di-
gnities and plesurs retained and haught
as ffishes with the beyght: Of his blas-
phemie. To resist the prince of princes / is
to be extolled aboue euery thing that is
called god / that is to weit with his huma-
ne tradicions actis articles and swerde
to oppresse the professours of the gospell.
Iuge thou aftir the scripturs and thou
shalt see no difference betwixt Antio-
chum / and his successors the turke & the
pope / sane thei were not all in one tyme /
but know one / & thou knowest all for thei
be so lyke as one eg to a nother. At laste
Daniel describeth him of his departing.
For the workeman is worthei his rewar-
de. As before crystis first coming / Antio-
chus not touched with mans hand but
with the hand of god / therfore dyed with
alto late repentance because he so cruelly
destrold

destroyed the peple of god and thei temple / **imach, 6**
 euen so before cristis second coming / this
 wicked forloyn childe shalbe reueled and
 with the breath of the lordes mouth destroyed: that is / the errors of anticrist the **2. thes. 2**
 pope and his kinges and emperours shal
 be disclosed and repichended by the doc-
 trine of the lawe and gospell / so that all
 the holy faithfull shal abhorre them and
 fall from them, non to cleane to them but
 the dampned wretches. Paul confirming
 the same / saing. Thei shalbe all condemp-
 ned whiche beleue not the trewth but de-
 light in bright wysnes. Hitherto haue
 we compared Antiochum with anticrist.
 And nowe albett the lorde in this owr ty-
 me skourgeth vehemently the kingdome
 of anticrist with the gospell / yet shal not
 his kingdome altogether fall before his
 laste iugement / as Paul affirmeth saing.
 He shal destroy him with his cleare and
 bryght cominge. And in the Apocal. The
 false prophete shalbe caste into the dour-
 ring botomles pitte. Whoso therfore is
 wyse let him auoyd out of babylon / that
 is let him fall from anticriste. Nether fore
 feare let vs not forsake the profession of
 the gospell / for the persecuciō of the anti-
 crists. For beter is it for cristis sake to dye
 then with anticrist to lyue vnto the ende.

The exposition of

Nowe returne to the description of our
anticristen Antioches in the text where
be many particles having very heuie &
terrible significacions or tokens to come
ouer them/whiche euery diligent reader
by himself may consider if he beholde our
present dayes.

the text
a 12 Ver.
se.

The trewth (saith Daniel) shall be
troden vnder fote vpon the erthe.

For now we see the bissshops and their
sworne secular sort to defende ayēst. their
owne consciences the most manifest cri-
mes impieties and all abominacion/as
be their vngodly abuses of masses/playn
idolatri/worshiping of dead seiants/stoc-
kes & stones/wyuelesse vncaste chastite
whoredom and all maner prodigious le-
cheries. Wherfore it is plaine that they
mock and blaspheme the Verite/euen cryst
and his rightwis making and trede down
the trewth vnder their sinfull fete. Of
these bothe secular & spirituall anticrists
thus saith the text.

There shall stand vp a bolde vn-
shamefaced kinge euen the very blaphe-
mose arrogant cōtempner of god/he shall
be subtyl fraudelent vnderstanding how
to satisfie his coucruse and libidinosē
lustes.

This kinge shall grow vp and obtaine
his

his wicked pleasures / nor his riches / not
by his own power & strength or learning /
but (as did Antiochus) rob the temple by
the frauds of the bishops / and by the in-
constant levite of the people. And about al
mens estimation he shall waast and con-
sume infinite riches of his owne & other
mens. He shall abolish the true worship
of god and bring in idolatry causing it to
be spread ouer all: he shall nosel his people
with haithen rites and ceremonies.

And he shall haue great successe & for-
tune. He shall slaye many godly men / and
wyn many men with great gifts / riches.
Byshopricks and benefices and fayer pro-
mises / whom when he hath taken with
his easily bely brightis / he shall reteine
them in seruice to augment his profits &
to satisfie his lusts and pleasures in en-
creasing his riches dignities titles and
his owne carnall affectis.

But at last without handis shall he
be destroyed. Text.

Antiochus was not slayn of the iews /
but as he prepared himself vnto a newe
bataill / being at home fyll down out of an
high place and hurt himself vnto deathe
as write some writers. And this heuye
chaunce was because he saue his owne
people and all other nacions fall from him
S. iii. which

The end
de of An
tiochus.

One Anticrist toſſeth

which hated him for his cruelty and deſpiſed him for his beaſtly lyuinge. for he which ſhulde haue bene graue ſober and ſadde wolde daunce and dalye amonge mommers and maſkers in open tauerne & ſtewes. He wolde drinke dronken among whordes in euery comon howſe and ſkater money in the ſtreets / ſo that of many men / he was nomore called Epiphane noble and clere but epimaniſ that is to ſaye / mad or out of his mynde.

Now conferre me the image of Antiochus vnto oure ſeculare emperours / kinges popes and biſhops / which ſtudeing to raigne aboue all in all welthy pleasures / content to deſpiſe thoſe princes which wolde receyue the goſpell: and they ſinge all powres both rulers and peple cheily to be holden with ſuperſticion / lucre and profite / craftely therfore they deuiſe and inuent worſhippinges and ſeruices which they know men will wonder at / and ſome delight therein / and menis myndis muche to be moued at theſe their prodigiouſe praſes and apparent deuſions with admiration in their wiſſes therby to meryt almaner goodnes as victories aduantage and proſperouſe ſucceſſe / lucre & good fortune in all their affaires. And becauſe þe wyked ſoule cannot waite for helpe from

God only/therfore it scheth many Gods
 and sicke as thei thinke wilbe sone plea-
 sed. And for this cause is the worship and
 Inuocation of dead saintis Very despyro-
 se and accepted/sone perswaded Vnto ig-
 norant men. After this begune the chur-
 ches to be thrustfull of saintis images
 wherof there folowed þ most fierce mad-
 nes in gadding and running to committe
 idolatry. By this wylde wodenes was þ
 doctryne of þ rightwysmaking by faith
 and the trewe religion vtterly extincted
 and the superstitiouse tradicions of men
 receyued / with fylthy bowes and syn-
 full sole lyuinge/difference of meatis of
 habite and sicke lyke monstrose monkery
 brought into þ churche. And in these mad-
 nesses to be inuited they vsed serpentyne
 subtyltye and bolde arrogant audacite.
 For it is a Very arrogat act (the worde of
 god despyred) to institute newe worship-
 pings oz newe doctrynes ayenst gods cō-
 mandemēt oz without his expresse word.
 And a subtyle deceyte is it to studye by
 what engins menis myndis mighte be
 trapped & snarled / & what nettis might
 be bent and layed to augement their An-
 ticrysten powz lucre and lustis. V herfo-
 re by litle and litle as the ryches of the
 popis kingdome encreaced euen so Ball
 the

One Anticrist toffeth

the ryches/dominion and synfull pleasures growe up and encrease in certain secular kingdoms and in the Turkes to/succeedinge þromish Beast in lyke or in cruel let impietie & persecucion/wherfoze they that be yet sworne to the Romish whore/or to any secular sone of perdition/they be retained partely by supersticion & partely with the greate benefites and profittes they possesse or be in hope to receyue of these two ryche beastes. For hytherto pertaine the wordis of Daniel saing.

Text.

His innumerable ryches with his apparēt prosperite shall deceiue and slep many.

That is to say. Both these Anticrysten estates shall prouok many to steme to the for promociōs and dignities which being once retained/and they once masshed/& mortused in their courtely palaces/fetted with ryches/lymed with gloze and dignities/glytering in their owne conceyted reuerence and honor/then be they captiued of Anticryst sworne to his miserable & dampnable seruice as ye see it this days. And as the spirituall Anticrystis kingdome is not gotten nor defended by their owne strengthe/but partely by the supersticion of emperours and kings/euen so be the secular Anticrystis holpen by the

the spirituall counceles and conuocaciōs
of their biſſhops vnto their Anticryſten
exaltacion & autorite aboue god. And all
becauſe vngodly men gladly deſper & de-
fende theſe their owne ſo greate profitis.
As ye ſe now how fiercely þ nobilitie figh-
teth to reſeyne in their handis/collegis
abbeyes chauntres / biſſhoprykes benefi-
ces/ &c. for their owne profite. And aye /
the kinges defende the pompe and pryde
of their biſſhops that they might the glo-
riouslier ſerue them in their courtes and
legacies / and might haue their hawles
the gorgeouslier haunted and furneſſhed
with ſuche monſtroſe myters and croked
croſſes. And therfore ſayth daniel.

¶ He ſhall growe and that not by his
owne powder and might.

for the one anticryſten belybeaſt ſhall
klaw the totheres bak one promouing the
tother. And yet in cōcluſion / the one ſhal-
be the deſtruction of the tother. As did þ
biſhop Menelaus bringin and prouoked
Antiochus ſo to rob the temple ſettinge
before him ſo many ryche pꝛoꝛes and ie-
wels and alſo the kingdom of the Jewes /
ſo cruell a ſlaughter of innocents made
vpon the reſiſters of their wykednes.
And Antiochus aye made Menelaus a
ſecular armed man with a great hoſt ha-
uving

Text.

Nota.

One Anticrist to sett

uinge auctorite ouer the Jewes/euen as
now by the counsell and prouocation of þ
Bisshops to rectryne sylk their papistry
shall certyn secular magistrats take
their pleasures ouer the chyrche goodis/
(the very ecclesiastik offices and trw mi-
nistracions of the worde neglected and de-
spysed.) Also the secular sort consyde-
ring the bisshops compelled kyndenes/to
serue them ayen in their turne/shall geue
them a company of armed men/at their
desyers to exerceise cruelty to perscute
the gospel and to presse downe crystis re-
ligion with their secular swerde and to
mainteine the popis poisoned doctryne/
yea and that ayenst their owne conscien-
ces. ffor albe it many princes approue not
their idols and tyzanny of the clergy/yet
for their sake they execute horrible cru-
eltye. And in the mean tyme they reioyse
& smyle on themselves with smothe coun-
tenances/sayning this dampnable excu-
se. That they must defende the auctorite
of the chyrche. Also where daniel sayth.


Text. That deceite and fraude shall pro-
spere in their handis.

It hath a large sence. first it signi-
fieth their falsely inuented doctrynes w
gliteringe hypocrisye commended of the
worlde/besydys this/it signifieth þ ather
crafty

crafty deceitfull bondis wherby the spiritualty hath bewnd the kinges and emproures to them/ or haue minished their powres plucking to themselves the seclare possessions and their auctorite. And aye it signifieth the fraude of the secular princes in plucking the ryches & possessions of the spiritualty into their owne handis vnder some honest colour of reformation of the churche/abolishment of abuses heresies and schismes/ or by promysinge to defende their false faith & false religion. And now they bothe with a woundrefull craft and wyllie dziftis /sayn a freshe and paintforn (I cannot tell what) certayn greate abuses and heresies/with preles to alter the olde vsages/to make any innouacions/or to abolishe the aunciet decent rytes and laudable ceremonies or comely customs in the churche / or sodenly to set of the wont and olde receyued holy holy diuine seruices. And by these crafty perswasions they incense emproure & kinges craftely/to persecute and sleie cruelly the professors and prechers of gods worde/as haue the pope and his clergy labored these .9. yeres to bzing the emproure vpon the Germans for receiuing the gospel/but p Turkes soden incursions euer at those tymes letted him and them both.

One Anticrist toffeth

Dolus. All these things daniel vnderstandeth by this worde Dolus / which is crafty deceite or subtile gyle and fraude. At last he sayth: That both these anticrystes thus toffinge the ball betwixt them / one klawing the tothers bak.

Text.  They shall be destroyed without handis.

Wherby he signifyeth that before cristis last cominge / the gospell shall be preached & set forth openly / which shall withoute wapens and humane power / smyte downe both these anticrystes false auctorites and strength of both these estates. As in the chapter followinge he sayth: That the wyse and learned among the people shall teach many men to beware and auoyd Anticrist / but these shall be smyten downe with sword for their good doctryne. And then / sayth Paul / shall that wicked vngodly chylde be reueled / whom the lord shall destroye and slaye with the breath of his mouth / signifyinge to come / that Anticristis errours and false doctrynes shall be reprehended / and confuted before the generall iugement / euen as the grey morning gothe before the sone brynginge. Here is it clere that this prophecie is now verefied and pertyneth to this oure tyme / wherein the gospell is now so pure.

purely and so vniuersally by gods infalli-
ble prouidence published bothe by booke
and prechers ouer all the worlde/as Da-
niel and Paul declared it. That in these
last dayes shalbe great bataill and stryfe/
and miche contencion ayenste these anti-
cristis doctrine/themselues so cruelly de-
fending it fyghtinge ayenst god & his holy
worde. Wherfore here now let bothe the
parties look well vpon themselues/that
is bothe spirituall and secular/and con-
tempne not the monicion of the holy gost.

The name of the chirche holdeth backe The na-
many men/that they be not against these me of the
bisschops and their secular impes. But p chirche.
holy gost in daniel and Paul/clerely wit-
nesseth/that kingdom (whether it be spi-
rituall or secular/Turke or Mahumet)
which defendeth idolatry and slepyeth p
godly/not to be the chirche/But a faccion
(a synfull secte relected of god. And ther-
fore Daniel exhorteth almen to forsake
this Anticristen chirche/as cryeth the
aungell in the Apocalypse sayinge. Get
ye forth auoyd and fflye oute of Babylon.
Agene/He conforteth the godly which re-
buke and refute their errours, certified
themselues to haue the commandement
of God for them/and in so rebukinge the
vngodly/they be fower to please god/all
god

One Anticrist tofseth

their study to be accepted of god / and that
god defendeth his own churche / as saith
daniel plainly. The lerned in the peple
shall teche many and thei shall fall &c.
Nethelste he promisetht the Very true
churche to continew and abyde ferme and
faste albeitt many of them be slayn for the
trwthe / for thus he saith.

Text.

The peple which know their god
shall haue the Victory &c.

Let vs therfore not be afraid to steke to
the profession of the true doctrin / nether
let our myndis be hurt nor disquieted al-
though our aduersaris crye neuer so lowd
calling vs sediciouse / heretiques / luther-
rans / zwinglians sacramentaries &c. in-
censing and stering vp bothe emperours &
kinges with the turke to / to kill vs most
cruelly. But yet shall not these two hole
kingdoms / the seclar and spirituall anti-
cristis fall quyte away befoze the laste
daye / but some parte in ether of the shall
abyde whom cryste shall destroy at his co-
ming. The same signifieth the Apocalyp-
se spking of the false prophete to be caste
into the deuouringe botomles stinkinge

Joan or pitt of hell.

colampa Now yese anticrist to be one and many
dino. in successid / whether thei be ecclesiastical
1. Joā. 2. or seclare / turke or Mahumete / euen st-
che

a fall

the ball to the other.

144

the as be gone forth of vs (saith Ioan) &
were neuer of our sorte/sitting as saith
paul; in the place of God blaspheminge
the name of god and persecuting his chur-
che/ye may therfore compare our antichri-
stis to Antiochus in every one of his wi-
ked deadis and bloody persecution of gods
peple/in robbing and destroying the tem-
ple of God/and thei that be deceiued of
him or seduced worthely for their sinnes.
for this is the most greivouse plague/euē
to be casten vpon of god to obey and beleue
fals doctrine/and therfore saith Paul/ 2 thes. 2.
shall god send or caste them vpon into the
most stronge illusions to beleue lyes that
all shuld be dampned which haue not be-
leued the trwthe/But haue approued and
consented to vnrightheysnes. This anti-
crist (saith Paul) shall worke his fraudes
in them that be forloren because thei recei-
ued not the loue of the trweth wherby thei
might haue ben saued. There at this day
Jasons Alcimus and Menelaus be-
trayers traditours simoniaks sent vs euē
the children of this world/very blod thir-
sters and whose mongers which for the
trwe worship of god bring in idolatry/ad-
uoutry despising faith and loue in which
god is chiefly worshipped/out of these mō-
sters there bekeyn vpon vs tyrantis exe-
cuting

The picture of Anticriste
cutting their tyranny aboue mesure with
out pitle which may not heare the glorie
and worde of god spoken of. These these
at the very rank chieftains of all hereti-
kes / bold / arrogant and vnshamefaced /
these at not ashamed to lye openly in pul-
pits / nether be thei ashamed what and
how great open crimes or mischeif so euer
thei commit. These men had leifer al the
worlde to be ouerthzone then thei wolde
once ceasse and goback or recant their open-
ly preched errours and sinfulness.

Text.

These men vnderstand problemes.
Thei be the most wylke sophisters & sub-
tyle serpentes to stinge with their tayles
whyles they flater with their tongues
and if this venomose dart perse not / the
vsethe violence and powe. Thei can
as a false glose & peruert the plain textis
of the clere scriptures and make them to
serue their owne sinful affectis & to seme
to agree with their false religion / their
articles / and faith / then borow thei the
seculare swerde with violence cōpelling
men to beleue & folow them cruelly damp-
ninge many a soule. Loke vpon the mult-
tude of their semely sinful ceremonies / il-
laudable Romish rites troublous tradi-
cions. And open beholde with the how fewe
single pure and easie institutions cryste
orned

Some

oined and not onered his churche. Godli-
nes is turned with these anticristis into
lucre and al vertew into vice. Thei were
ste the worde to serue their affections.
The sacraments thei haue made thei
moncy nettis: thei prayer without min-
de/ thei fasting without abstinence: thei
viciouse bowes without chastite/ & thei
almose without all mercie & pitie. Thei
seruice and worship without hope faith
and scare. And euē the lordis souper how
far haue thei brought it from the first in-
stitution of cryste: verely so farre/ that e-
uen the very true name and vse therof be
clene loste makinge thet of a mislye mask
or maske & a sinful solde sacrifice/ whiche
inhen men wolde restore to the firste puri-
te/ then thei crye & complaine that men
wold take awaye from the churche Iuge
sacrificium/ that is thei comon continu-
all market. Then thei sclander gods wor-
de and his churche with the heresye/ then ar
men sacramentaries. And here, here is
that grete destruccion wherof daniel and
cryste spketh/ euen the castinge down of
the sonne mone & starres of heuen/ that
is of the worde/ of the gospel/ and lyght/
and of the trewe prechers whiche be the
starres and light of the worlde. But who
may expresse the vnshamefaced arrogāt

T boldes.

~ mox

~ mox

Mat. 24

The picture of Anticryste

Goldenes and serpentine fraudes of anticryste: He is the moste crafty deceyuer & perrellouse ypocryte sewed and blown to gither of all lyes falsshed and gyle. Thou seest ouer him simple shewes clothes / but vnder them there lurketh a wylde wolfe / & ryches of his chyrche he calleth peters patrimonye crystis possession, and spirituall goodis / but nether poze peter nor naked criste shalbe partakers of thē: Thou hearest them called bishops and pastors but thei fede themselves / & poyson other men / and watche for theirown aduantage. Thei be called doctours and yet without all godly doctrine. Thei boste their holy orders / and all is confusion amonge themselves without all good order. Thei be gostly fathers and yet ar thei merciless murtherers of their own children. Thou hearest of their chastite / but all the worlde woudereth of their prodigious aduourtye. So that no tōgue may expresse their filthetabominable lecherie and their open crymes with their bloody bocherie. But let the sonne of perdition perisse / & absolue we the chapter / the aungel yet speaking with daniel / sayinge.

Hither-
to Ioan
ecolam-
padius.

Text.

But the Visiō of the said euening and morninge is the trowthe. And seal thou vp the Visiō for after a longe tyme it

The aight Chapter.

146

It shalbe fulfilled. And I Daniel was troubled & lay syke certein dales but astie that I was ameded / I rose and procured the kinge buisnesse. But I mused mich of this vision / which noman coulde vnderstande.

The naturall daye continuinge from none to none / contelneeth the eveninge & morninge so that the 2300 dayes containing 6 yere and an half / was trwothe / for so long did Antiothus persecute and plague gods peple in the ende of the thirde & macedonish monarchy. The persecuciō durred not a ful hebdomade and the temple was prophaned by half an hebdoma / that is 3 yere and an half / certifying vs that the transitory and momentanye lyghtnes of our affliction / bringeth forth aboue measure the everlasting waight of glorie vnto vs whyles in hope we beholde not the thinges sene but the thinges which be not yet sene. Nether shall our god suffer vs to be tempted & persecuted aboue our weakenes. Wherfore the sone of god wolde by this confirmacion cōfort not onely daniel and his peple but also the chosen shuld lyue the in p tyme of that anticryst Antiochus / and vs also which yet lyue in our anticristes dayes. And where he biddeth him seal vp or close vp the vision / he

^ roll
An heb.
doma. is
7. yeres.

2 Cor. 4.

1 Cor. 10.

T. ii. wil.

One Anticrist to sett

Willeth thereby none in the mean tyme to
 vnderstande and remember it but the cho-
 sen of god. And after that it shuld be ful-
 filled / the of al men to be felt and known
 to some mens payne. for many men ly-
 uing yet in great welth ease and securite
 wyl neuer be monished tyll the floude so-
 denly overwelme the. Daniel was ther-
 fore bidden to seale it by from sicke welthy
 forowlesse persones yet lyuing in vngod-
 ly securite: but to his disciples cristie said
 Luk 8. Into you is it geuen to know the secretis
 of god / and not to other / to whom I will
 speke in derke parables. Daniel doubtles
 vnderstode all this vision beter then any
 interpreter that yet expownereth it besy-
 des the aungel. But as he pressed Paul
 2. Cor. 12 so did he refrayne daniel lest by the gre-
 te excellencie of so highe a reuelacion he
 shuld haue ben puffed vp. And therfore was
 he made speke lest he shuld haue ben ex-
 tolled by sicke highe secreete visions. Af-
 ter the vision and his syknes he went a-

What bounte the kinges busyness / wold god al co-
 kinges counsaillers of kinges were first thus como-
 sciers ned with of cryste, had sene sicke visions
 shuld do and knew the interpretations and were
 so handled as was Daniel ere they toke
 kinges and emperours busynesses in han-
 de. daniel mised of this vision / but nomā
 could

coultde declare it to him. To all them ther
fore (sayth cryst) that haue a desyre & stu
dye to knowe Gods will/it shalbe geuen
them/but to them that haue not/it shal
be taken from them. Some expositours
thinke this vision therfore to be hyden/
and sealed vp for the tyme/ lest the Je
wes hearinge therof and knowing them
selues to suffer yet more so greuous ca
lamities and plagues in Ierusalem/ they
wolde haue taryed rather styll in Baby
lon & neuer haue made haast homewarde
Oure sauour Cryst Iesus which taught
Daniel to vnderstande all theis visions
he mought so teche vs daniels bretheren/
that we might thorow him lyue euerla
sing with daniel in heauen with god the
father and the holy gost. So be it.

Unto daniel praying for the remission
of his and the peples synnes and for the
returne of the peple into their owne coun
tre/it is shewed playnely them to retur
ne home agene/to restaure their cyte and
temple/which done/with in. 490. yeres/
Messias to be borne which shuld perfor
me all things propheted in the lawe and
prophetis. Who by the most horrible syn
nes of the Jewes slayne/the Romans
shulde destroye vtterly all Jewry with
their comon wealt. A lyke mater synde ye
T.iii. not

The ar
gument
of the.iiij
chapter.

The exposition of
 not in all the scriptures. In the .8. chap.
 ye haue seene how greuous afflictions
 shuld come ouer the Jewes by Antiochus
 and their owne bishops in the thirde mo-
 narchie. Now shall ye see what horrible
 calamities folowed in the. iiii. and last
 Monarchie/euen the most cruell destruc-
 tion that euer was of the Jewes/a what
 greuous persecutions oure Anticrysts
 vnder this last monarchie shall exerce-
 se to the ende of the worlde. For in this
 last monarchie it was prophesied cryst to
 be borne and crucified/ whose death and
 persecucion both of his owne bodye of his
 members and of his almighty sauinge
 worde/because it is the most horrible bla-
 sphemye and greuous est cryme/ it requi-
 reth the most heuie plage and most mer-
 cilesse bloodye destruction. Now therfore
 awake ye persecuters of cryst and his wor-
 de/lyft vp youre heuie headis/a repent/
 be ye conuerted to god/for the age of his
 wrath is now bent at the tree rote/the
 swerde is drawne and forth stretched to
 smyte downe the wyked persecuters of his
 worde.

Text. In the first yere of Daris the sone
The .9. of of Ahasuerus borne out of the Medes/rat-
chapter. gning ouer the Chaldeis. In the first yere
 (I saye) of his raigne/I Daniel per-
 ceued

ceyued in the booke the nowmber of the
yeres now fulfilled of the which the lor-
de spake by Jeremie the prophete / that Je-
rusalem shuld lye waast. 70. yeres. When
fore I turned vnto my lorde god with my
supplication and prayers vsing them in
abstinence fast and ashes.

Jer. 22.
C. 29.

Cyrus kinge of the Persies / and Da-
rius the sone of Astyagis were the firste
kinges of the seconde Monarchie called
the Persians and Medis. This Darius
raigned but two yere with Cyrus and is
not that Darius here mencioned the sone
of Ahasueri. Cyrus was called farre of / to
defende his costes from the Scythians
there warring. vi. yeres / and left his sone
Cambyses to raigne in his stede at home
in the lande of Persie / Cyrus was slayne
of the Scythians as wyrteth Herodotus /
after whom his cruell sone Cambyses rei-
gned shant one yere / of this Darius that
firste reigned with Cyrus there is men-
cion in dani. 5. and. 6. for it was he that
suffred Daniel to be casten to the lyons.
After Cambyses death (for that he was
wyked and forbode the buylding of p tem-
ple and returne of the Jewes which all
his father Cyrus commanded) the poste-
rite of the kingis of the Medis was ex-
tinct, Cambyses dyinge without yssue.

The kin-
gre of p
Persike
& Medis
monar-
chy. & that ye
Cyrus /
Darius /
Camby-
ses.

Magi.

T. lll. Then

The exposition of

Then the Magi which were the priests
did set up one of their faction to rule the
empire: but he was sone put downe and
slayne. Then was the seconde Darius
the secōd chosen by the reinge of the horse which
de. was called Darius Hystaspis / & of Me-
tasthen called Darius Artaxerxes / and
Darius Ahasuerus which had to wyfe quene Es-
pithirde / by whom he had this man called he-
called re Darius also / & named Longimanus
Longi. or Darius Hystaspis his sone. Cyrus rat-
manus gned. xxiiij. yeares / Cambyses one ycare /
and Magi one yere. Ahasuerus. xx. yere /
and thus haue ye. 44. yeres from the ende
of the captiuite and of the. 70. yeres men-
tioned in Jeremie to this firste yere of
Darius Longimane Ahasuerus sonne.
In the which daniel here prayeth remem-
bring the. lxx. yeres of Jerre. for all this
long whyle ceased the building of the cy-
te and temple and miche peple of the Je-
wes remayned styll at Babylon and in
Persie with Daniel / Esdras and Nehemiah
the cause why the moste parte taryed yet
styll dispersed amonge the gentils was /
for some had their substance among them
some sawe that the worke at home was so
forboden of Cambyses / that it went not
forthward and despayred of the reedifi-
cation therof / and some did set naught by
that

that goodly lande of Iuda/ but had rather pleasure in the idols of the gentyles then in the trewe religion of God/ many moo causes there were of their so long tarryinge. For it was as harde a returne from Babylon to Iudra as was from out of Egypte into the same lande/ & longer were they in returninge now/ ere they were all brought from Babylon. For they returned/ here now some/ and then some/ as Cyrus permitted them/ the buyldinge beinge forboden/ and letted all these. 44. yeres/ vnto þe second yere of this same Darius Longimane; so horribly hateth the god synne. Wherefore daniel now seinge the lxx. yeres of Ieremye past/ and also more then. xl. yeres to/ and yet the most part of the peple there tarryinge still and neither temple nor cyte of Ierusalem buylded/ he consydering the synnes of the peple to be the cause of this breache and decaye/ fylt to prayer as ye see him inflamed there vnto/ at the reading of Ieremye calling now vpon god almighty and the most mercifull father of Iesu Cryste oure deliuerer/ to be made certeyner/ not onely of the tyme of Ierusalem to be redified and open to be at laste vtterly destroyed/ but also of the tyme of the coming of cryst into fleshe/ which tyme to knowe
so

The exposition of
so iustly was geuen to no prophete so long
before/ but onely to Daniel/ of the which
example of Daniel to be folowed of all
ministers of p^r worde/ we maye lerne not
onely by the readinge of the prophetis to
aske consolacion/ but also by the exam-
ple of the prophetis to aske to be deliue-
red from the curse of the lawe and to ob-
teyne of god the promises in cryst. What
thinke ye daniel thus tourned to god and
seeking the lord prayed to obteyne and to
be putt from him. Verely euen this that
ye see folowinge in his prayer/ wherein ye
maye see howe he vsed the difference of
the lawe and gospell. But let vs heare
Daniel prayinge.

Text.
Daniels
prayer.

In making my prayer vnto the lor-
de my God/ I confessed my self sayinge:
I beseeche the oh lorde god/ greete and to
be feared/ keepinge couenant and mercye
with them that loue the and obserue thy
preceptis heare me. We be synners and
haue offended/ we haue done vngodly/
and are fallen from thy commandement
and gone backe from thy lawes. We haue
not heard thy seruants the prophetis which
in thy name taught and spake to oure kin-
ges to oure rulers/ to oure fathers and to
all the peple of the lande. With the (oh
lorde) is righteysnes/ but shame is now
vnto

Into vs / as thou seist it / euen to vs the
 Iewes cytisens of Ierusalem / & Israe-
 lites nyghe and farre of dispersed and sca-
 tered of the into all the nations for these
 synnes which we haue committed ayenst
 the. Oh god / ours is the shame / euen the
 shame of oure owne kinges of oure rulers
 and of oure fathers because both we and
 they haue synned ayenst the. But it is thy
 propertie / oh lorde / bothe to haue mercye
 and to forgiue vs / for we haue forsaken
 the / we haue not obeyed the voyce of our
 lorde god to lyue after his lawe set forth
 before vs by his seruants the prophetes.
 For all Israel hath transgressed thy la-
 we / yea and hath fallen bak from the / they
 haue not obeyed thy voyce. Because we
 haue thus synned / lo the curse and othe
 wyrtten in the lawe of Moyses thy seruāt /
 are powred forth vpon vs. He hath payd
 vs in dede in his worde which he spake
 ayenst vs and oure iuges / which shulde
 haue tolde vs the lawe so that they haue
 brought vs into so great calamite / that
 vnder the hole heuen is there not so dealt
 with any nation as it is now happened
 to Ierusalem. For as it is wyrtten in the
 lawe of Moyses / euen so are all the plagues
 and curses casten vpon vs. Nether called
 we vpon our lord God for grace to go
 fro

Deu. 27.

Epo. 15.
Baruch. 2

The exposition of
fro and forsake our wickednes and to knowe thy trawthe. Wherefore god hath not slept to cast these miserable plagues vpon vs / for iustre is thy lord our god in all his works he doth. Ah / we haue not obeyed his voice. Nowe therefore O thou lord our God which hast led forth thy peple out of the lande of Egypt by thy power so mighty / & thereby didst get thyself so great a name which yet vnto this daye thou enioyest. But we are the sinners and haue lyued so vngodly and wickedly. O thou lord / for thy moste excellent rightwysmakinge sake let thy wrath go from vs / and thy anger from thy cyte Jerusalem that same thy holy hill and be blown ouer it. For our synnes and for þe wickednesses of our fathers Jerusalem and thy peple are made an ignominious laughing stock vnto our dwelers rounde aboute vs. Nowe therefore our god heare the supplicacion of thy seruant heare his prayers beseeching the to shewe a merciable countenance vpon thy holy temple thus desolated and destroyed / O thou lord god shewe it / for the lordis sake incline thyne eare (my god) and heare / open thyne eyes and behold how desolated we be / and howe forsaken is thy cyte which beareth thy name. For not in our own prayers powered forth before the do we allege
ours

once owne rightwysenes / but thy most ry-
che infinite mercye bring we forth for vs.
Alh lord / heare / lord be mercyfull and
spare vs / lord attende / helpe / and ceas-
se not / my God / euen for thy nowne sake
do it / for thy cyte and thy peple are called
after thy name.

Wh / how full of humble and feruent
affectis is this prayer. Daniel himselfe
was in hygh fauor with the kinge and in
no bondage nor affliction / but the sorow
that he toke was for the calamitie of the
peple / desolacion of the temple / and neg-
lect of Gods worship. And are there not
now as greate occasions geuen vs to we-
pe and to praye this same prayer? Verely
yf we beholde these troubles laste bloody
dayes and the ctuell persecucion of the
cristianes in euey lande / the famyne /
murthers / the dearthe / and the true wor-
ship of God extineted with idolatrye / in
how dampnable a state all the worlde is /
how rype and ranke is all synne and ini-
quite / what banites lyes falsched errors
deceite enuye rankor theft whordō pryde
hypocrisie raigne / and all treweth rightwys-
enes with fayth and loue to be exyled /
we wold verely confesse with Daniel all
these plages and punishmentes to come
ouer vs worthely for oure owne greuouse
and

the The exposition of
and manifold sinnes. But what do our
wea. bishops and prelates which shuld
in this *the* playe Daniels parte with
prayers. They persecute & sowe forth
all p seeds of all these calamities & mischief.
Ah lord that this our age is thus desti-
tute of Daniel. Sende vs oh lord some
Daniels for cristis sake. But to the prayer.

Repentan-
ce.
confessi-
on.
Faith.
prayer.

This place standeth of prayer and re-
pentance flowing forth out of the know-
lege of the lawe and gospel. For as doth
all the scripture / so doth this prayer brea-
the forth here & there p law and gospel.
Wherefore because repentance or contri-
on the mother of prayer bringe forth the
confession of sinnes and this confession
prayth to auoid the punishments / and
the paines of syne to be put away / for that
she considereth the comminations of the
lawe / and prayth for remission according
to p promises of the gospel / let vs note w
parte of the prayer expresteth the lawe &
which the gospel. Daniel beginneth of the
confession or prayse of the righteousness of
god governing the world with his threa-
tenings and promises. For where he cal-
leth god great and terrible he signifieth
god by the execution of his threatenings
to shew himself greater & ferefuller then
all his enemies euen the breakers of his
10 wordis,

10. wordis. But where he saith/god to kepe couenant with them that loue him/he shewth God by the fulfilling of his promises to geue a thousande fold more benefits and goodnes to the godly thet they be able to aske or deserue.

Daniel remembryng the prophete of Jeremie was moued th^o to pray/teching vs/in trouble to fetch consolation at the promises of god by reading & scriptures/ here be we taught that albeit god had promised to bringe them home ayē/ yet wold he be instantly to praye and to aske the same benefit of himself to thetēt that our faith shuld be exercised by prayers & inuocation/as saith cryste/aske and ye shall receyue your petitions. Also call vpon me in the tyme of your tribulacion & I shall deliuer you. He willethe also by this means our repentance to encrease/as saith zacharie. Be ye turned to me and I shall turne me to you. And in that he prayeth for the restoring of the congregacion/he geueth vs example vnfainedlye with hert to lament the persecuciō and calamities of cristis churche and to pray god to encrease gouern and preserue it. It displeaseth god greuouflye when men sitting in ease and securite be not moued with pittie at calamities troubles and persecuciōs of

God
wold be
to aske
both so-
dely and
gostly be-
nefits.

Amos. 6.

the

7 fpe

The expositiō of
the poze chieche of god as Amos complat-
neth, saying wo be to the wealthe ryche/wh
be not moued with heuyns and pletie to
see Ioseph whiche is p peple of god broke
slayn and persecuted. Daniel therfore co-
sideringe this thing with pitle/beginneth
his prayer wth so greuouse an heuyn sorrow-
full sighe and complaynt of their synnes
reciting their great payns and afflictions.
Which praler we ought dayly now
to praye togither in the chirches. Here is
setforth the doctrine of repentance. For
daniel acknowlegeth the synnes of the pe-
ple attributing to god the praise of right-
wysmakinge and that he had iustely pu-
nished them. Then he prayeth for the re-
mission of their synnes and to be reducte
into their londe. It is therfore the begin-
ning of repentance or contricion to acknow-
lege the wrath of god ayenst our synnes/to
fear him/and to lamēt that we haue of-
fended our so graciouse god/to geue him
laude and prayse for that he hath by iuste
punishment calde vs bake to obaye him/
patiently suffering his hande. This con-
fession daniel reciteth saying: with the
lorde is there rightwysnes/ but with vs
is ther open confusion and shame to our
faces. This is the very voice of true con-
tricion as hath the psal. I said I shal co-
fesse

The be-
gining of
repentā-
ce.

31. and 31

fesse my finnes to the lord and he forga-
 ue me my iniquities. *Againe.* *Againe.* *Againe.*
 David saith. I knowe but a sinner & euill in
 thy sight haue I done / that thou shuldest
 be fownde true in thy promises and ouer-
 come whē thou art iuged: that is to saye /
 I knowlege myself to be not els but a sin-
 ner and gilty in thy sight / & iustifier is
 that is. In thus confessing myself I pret-
 se and declare thy iust punishment & also
 thy victory whyles peruerse hypocrites iu-
 ge the (oh lord) to be to roughe and rigou-
 rose agens this owr sinfull nature accu-
 sing and condēpning thy iuste iugement
 for that thei cannot submit themselves
 worthy to suffer thy hande & knowleging
 themselves worthely punished. And hea-
 re is the grinning anger & pryncy poison
 in menis hertis etc thei can confesse god
 iustly to plage them for their finnes / and
 so confesse their finnes to him and hum-
 bly aske forgiuenes / as ye may see in the
 3. Verse of the. 32. psal. dauid saying why.
 les I now helde my tongue and wold not
 confesse my secrete finnes / thereto men-
 ted me greuous depacion euen in my bo-
 nes with continuall out roling. For daye
 and night thy hand ley so heuie vpon me
 pressing me down that my moistnes was
 turned into the somer drynes. And ther-

om ngnwst

namst

The Bet
se of the
psal. 32.
powned.

psal. 32.

fois

The exposition of
fore Paul oft inculceth these two wordes.
Rom. 3. God to be declared iuste and also iustify-
ing / that we might prayse him whyllis he
iustely punisheth vs and then not ascri-
bing to ourselues any parte of our right-
wysmaking: but beleue that god is the
onely iustifier / that is / oureselues then to
be pronouncd iustified / when god hath
mercy on vs and forgeueth our sinnes. It
is sone said. God is iuste and iustifying /
but out of the botome of our hertes paci-
ently with teares to acknowledge the grete-
nes of our sinnes and to fele ourselues
iustly punished for them and so humbly
to aske forgeuenes for onely crystis sake /
is sampsons worke and hercules labor.
Necessary / it is / this doctrine of repentā-
ce and contricion to be ofte and continu-
ally preched to p churches that thei might
truly acknowledge their sinnes to God / and
for their sinnes berely know it / all these
calamities afflictions warre and plagues
to be powerd forth vpon them. As Ieremie
saith. 5. Our sinnes haue thrust all good-
nes from vs. And that in so doinge our
lorde god declareth himself iuste & right-
wise in all his workis and is not the au-
tor of euill though thei ascriue euill to oure
sinfull nature euill iudging of god whiche
will haue the victory when he is thus iu-
ged.

The ninth Chapter.

154

ged. But sayth must be the companion of
this cōtricion and setfast holde vpon the
promises. As here daniel not onely saith/
with the /oh lordē/there is iust dealinge
& rightwysnes in punysshinge/ but he ad-
deth also/with the is ther mercy and for-
geuences /by which so ofte repeted, he play-
nely excludeth oure owne merites / ad-
dinge /not in oure rightwysnes and iuste
lyuing do we aske it of þ/ but for thy great
mercyes sake and for thy nowne anoynt-
ed crystis sake. Let vs therfore vse these
prayers and exercise these doctrynes vnto
the which both the publyke and prina-
te calamities shulde excite vs. And na-
mely now when the churche of cryst is no
lesse persecuted then it was in the Ba-
bylonysse cpylie. Wherefore this prayer
ought now in the congregacions to be as
effectuously and as feruently sung and
sayd for the churches as did daniel in his
lyke troublous dayes.

sayth
must be
anneyed
to trewe
penance

And whyles I was speking in my
prayer and confessinge myn owne synnes
and the synnes of my peple Israell/ and
layinge forth my supplicacion before the
lordē my god for the holy hyll of my god/
whyles I was (I saye) yet in praytng/
the man Gabriel whom afore I had sene
in my vision/ came swysely fleinge vnto

Text.

Afore in
p. 8. chap

v. li. me

The expofition of
me and touched me aboute the euentinge
oblacion tyme / teaching me / and fpeking
with me faing. Daniel now am I comen
forth to geue þ knowleg. Letheleffe affo-
ne as thou beganest to praye thy prayers
were graunted fermely / but I am come to
tell it the / because thou art fo. despyrou-
se to knowne these thinges / that thou
moughst in very dede by expresse worde
knowe it / and vnderstande the vision.

Here must ye retorne to the vision of
daniel in the later ende of the .8. chap. con-
cerninge Anticryst / wherof Daniel was
more troubled then certiffed / which vi-
sion was tolde him to come to passe aftir
a long tyme and was bodeh to close by
the vision / but so that this vision was
euer in his mynde / studieinge therof & de-
spering to knowe it more clerely / & therfo-
re the aungell calleth him hce & man of
despyres or couctinge to knowe these thin-
ges in his dayly prayers: but now at last
he seing that the .lxx. yeres of theit cap-
tulte were past and more then .xl. yeres
also ouergone he prayed most effectuous-
ly and feruently with expresse wordis as
ye haue sene it. Wherfore þ aungell Ga-
briel is come to him to teache him more
clerely of the vision. By this Daniels
prayer and confession we ought to lerne
how

Howe studious and sorrowfull we shuld be
for other mens afflictions even as for oure
owne. It is therfore a great offence not to
be moued with pittie at the plagues of the
peple comitted to thy cure and not to pray
for them/which I confirme with þe exam-
ple of Samuel saying: far from me be this
synne/that I shuld ceasse to pray god for
you and to teache you the righte waye.
Also in that the aungell came so swiftly
and touched him spekinge with him so fa-
miliarely / it is shewed vs / the aungels
to be the seruants and ministers to the
chosen at all tymes redye to stand by & te-
che the prechers and teachers of the wor-
de in thinges concernynge oure helthe
and saluacion. Also of the aungels wor-
dis saynge: Thy petition was graunted
ere thou beganest to praye/we be taught/
that befoze we begyne to praye/oure peti-
tions to be hearde in heuen / the lorde say-
inge: Befoze they shall calle vpon me I
shall answere them/whylis yet they be
spekinge I will heare them. Also as Da-
niels example inflammeth vs to praye
to God and to beleue oure prayers to be
heard befoze they be ended/euen so doth
Gabriels example counforte vs to be-
leue aungels to be present wth vs praying/
and to fight for vs alwayes against the ga-
stly.

~ moud

Isa. 65.

W. III.

the

The exposition of
tis of hell. But Gabriel exciteth daniel
to be attent that he might in very dede
& in expresse wordes vnderstand the vi-
sion. Wherefore let vs heare Gabriel de-
claring playnly þ tyme of crystis coming/
his death/oure redemption/the ceassing
of the Jewes ceremonies/the preachinge
of the gospell/the takinge awaye of þ syn-
nes and vtter fall of the Jewes comon
weall. And here is to be noted/that when
the peple in captiuite thoughte all the pro-
pheties of cryst to be frustrate/and them-
selues almost in despayre: then god of his
mercy comforted them with this asswe-
red promise of Messias to come saying:

Text. **¶** Lxx. hebdomades ther be prefixed
Of þ. 70. and apointed for thy peple and for thy ho-
Hebd. an ly cytie/ and then shall synnes be consu-
Hebd. is med sealed vp and couered/and iniquite
7. yerres purged/and the euerlasting rightwysnes
space. brought forth / visions and prophecies
shalbe then sealed vp/ and the moste ho-
ly one shalbe anoynted. Wherefore knowe
thou and vnderstande it / that from the
tyme wherein it is proclaimed that Hieru-
salem be buylded agene/ vnto the prince
Messias: ther be. vii. hebdomades / i. 62.
hebdomades. For the streatis and wallis
shalbe redified: but a long and hard ty-
me ere they be setled in quiet. **¶** As ha-
the

the some textis) albeit in an hard tyme
with difficulte.

Where and when we shuld begyne the
reckening of these .70. hebdo. which make
490. yeres / ther hath bene myche variace
amonge & wyters / but now is & prophete
of daniel. 12. chap. fulfilled / sayng: Many
shall turne ouer this booke & there by shall
their knowledge be encreaced. The text
sayth: from the proclamacion of & buyl-
dinge ayen of Ierusalem / but it sheweth
not of whose proclamacion. Ther were. 2
proclamacions as ye reade in. 1. of Esdras.
The first was geuen forth by Cyrus im-
mediatly after the ende of the .lxx. yeres
in the first yere of Cyrus. And the secon-
de by Darius in his seconde yere after da-
niel had made his prayer. Betwixt the
first proclamacion and the seconde there
were. xlii. yeres in all the which tyme &
buylding ceased and was letted nothing
in a maner done / tyll the .2. yere of this
Darius and then begane they a fresshe
at his comandement and licence to buyl-
de / so that in the .6. yere of Darius & tem-
ple was finished. And after & finishinge
of the temple / ther were. xlii. yeres etc &
cyte and wallis were full made. And ther-
fore the text saith: That the streatis and
wallis shalbe reedified / but in so harde

v. lili.

and

The exposition of
 and trouble a tyme that long shall it be
 ere they be seteled therein as before. For
 there were. lxx. yeres from the first lycence
 ere all was finisshed and the Jewes all
 returned and settled in Jerusalem. For as
 sone as the. lxx. yeres of their captivite
 were expyred / the Jewes by the favour of
 Cyrus / some repared into Judea with
 gold and gyftis of the king Cyrus where
 with he bode them buylde their temple.
 Then as sone as they came there they
 buylded an altare & prepared themselves
 spedely to buylde their temple laying the
 foundations therof: but they were letted
 of their purpose more then. xlii. yeares.
 Nevertheless at last Under Darius Longi-
 mane the temple was buylded by in. 4.
 yeares and dedicated. After this / retur-
 neth Esdras from Babylon which resto-
 red their lawes and iugements and cor-
 rected certeyn greates vices of the peple /
 and of the bisschops and preists of the co-
 gregacion / which they had foukt oute of the
 gentyles and heythens, in those. 140. yeres
 brought by amonge them. After Esdras
 there came Nehemias from the captivite
 into the holy lande / which restored and
 with wallis defended the cyte. This sto-
 ry conteyneth. lxx. yeares. For from the
 first yere of Cyrus unto the. x. yere of Da-
 rius

lxx. ye-
 res in ca-
 ptivite /
 Q. 70. in
 redify-
 inge.

thus Longiman there be gathered. lxxiiij.
yeres / & from thence forth to his. 32. yere
(he reigned. 37. yere) are gathered. 12. ye-
res wherein the wall is and cyte were resto-
red / which all make. lxx. troublese yeres.
Here maye we se the wrath of god ayenst
synners punished and plaged aboue. 100
yeres / albeit they were hisderely peculia-
re peple. But yet be we counforted ayen
seinge at last how happely God stered by
Darius Longima. to accomple the their
desyers. This miche be said for the storpe
and tyme of the buylding ayen of the tem-
ple and cyte. Nowe let vs ere we reken
these. lxx. hebdomads treatate the bene-
fits promised to be receyued and brought
vs with Cryste.

first he sayth; The synnes shal be co-
sumed / transgressions koured and ini-
quite purged &c. Oh good god / whatso-
euer goodnes in all the scriptures / god by
and for crystis sake hath promised himself
to geue to mankynde / that same doth da-
niel prophesye here / to be geuen vs aftr /
and in the ende of these. lxx. hebdomads
that is in the ende of. 490. yeres. Trans-
gressions to be consumed / is God neuer
more to impute nor reken / nor remember
the synnes of the repentante beleuers in
crist: as himself sayth; Thy synnes shall

The be-
nefits of
god exhi-
bited by
crist.

Synnes
consu-
med.

3 ne.

The exposition of

Iere. 31.
Ezec. 18.

1. Cor. 1.
Rom. 13.
and 8.
1. Ioh. 3.

Iniqui-
te to be
purged.

the ever-
lasting
rightwys-
nes.

Inener remember. Synne to be couered
is the vnperfyt obedience of the lawe and
the not fullfylling of the same, to not be im-
puted to the beleuers for crystis sake the
fullfyllinge of the lawe for vs. His right-
wysnes and fullfylling of the lawe hone-
rcth oure vnrightwysnes and oure bre-
kinge of the lawe: for he is the perfyt ful-
nes of the lawe to iustifye euery beleuer:
for whoso is borne of God/synneth not.
Vnto them that loue god/all thinges ten-
de vnto their saluacion. Rom. 8. Iniqui-
te to be purged/is the beleuers thozow
only sayth in the death and resurreccion
of cryst/from the male diction of the lawe
oz perpetuall dampnacion to be deliue-
red and to obtayne the benediction promi-
sed to Abraham which is eternall salua-
cion. As Moyses exalted the serpent so it
behoued the sone of man to be lyfted vp
on the crosse that the beleuers perish not
but haue lyfe everlastinge. Of the expia-
cion of synnes read the epistle to the He-
brewes euen the very maistres techinge
to discern cryste from Moyses. The ever-
lastinge rightwysnes oz the rightwysnes
of worldis (after the Hebrew phrase) is
cryste/so made of the father vnto all that
by fayth and confidence receiue the mercy
of god promised them in/a for crystis pas-
sion

tion and thereby onely to be saured and re-
 hened rightwyse. Thozow out all p ages
 of the worlde vnto the ende / haue / a shal
 be all faythfull iustified for beleuing cry-
 ste to be their rightwysnes / holynes / re-
 dempcion and reconciliacion vnto oure
 father celestia. Abraham so beleued & it
 was rehened him for rightwysnes. My iu-
 ste seruant / in the knowlege of him / shall
 iustifye many / for he b creth awaye p syn-
 nes of them. The iust lyueth of his fayth
 hitherto perterneth whatsoeuer is in p
 gospell of Ioan & in the episles of Paul
 to the Rom. and Galathen spoken of the
 article of iustificacion / with this perpe-
 tuall rightwysnes God hath sealed & p-
 ratified and sayd Amen to all the visions
 promyses and prophecies seene and spo-
 ken by the mouthes of all the prophetes.
 So that whatsoeuer benefit helthe or sal-
 uacion God hath promised / the same the
 beleuers do aske in crystis name and ob-
 teyne it for crystis sake. for cryst was ma-
 de the minister of circumcission for the
 verite of god vnto the promyses made to
 oure fathers to be confirmed. This most
 holy one to be anoynted / is cryste which
 did no synne / to be made of god for vs the
 expiacion and clensing offrance vpon p
 altare of the crosse for oure synnes / that
 we

1. Cor. 1.

Isa. 53.

Rom. 15.

Rom. 8.

The exposition of

2. Cor. 5. we so beleuing might be made the right
 wifnes of god thozow him / of whose ful-
 nes we all receyue grace and forgyuenes
 fo2 that loue and fauour which god the fa-
 ther bereth vnto cryste. To be anoynted /
 is to be sent to preche the lawe and gos-
 pelt by the holy goest signified by oyle.
 1. Ioan. 2. The anoyntinge of preistis and kinges /
 Iſa. 61. thm to preche / and these to se their doc-
 tryne obserued & the transgressours pu-
 nished / prefigured the anoynting of cryst
 with the spirit and him to be bothe kinge
 and preist. We maye here tremble & qua-
 ke to see the horrible wrath of god ayenst
 synne / fo2 by no maner wyse might death
 the rewarde of synne be taken awaye but
 onely by the death of þe sone of man Jesu
 cryst / nor lyfe be repaired but by the resur-
 reccion of the sone of God Jesu Cryste.
 But this holy anoynted hath god the fa-
 ther signed and sealed (as Ioan sayth)
 Ioan. 6. euen onely cryst hath he sent that all that
 beleue / thozow him shulde lyue euerla-
 sting. Wherfoze as the chyrche before cry-
 stis incarnacion counforted herself with
 this promise of god / that after .490. yeres
 the sauour of the worlde shuld come and
 reigne whyles yet the romon wealt of Je-
 490. ye. rusalem shuld endure / euen so we which
 are. abyde and loke for his second coming co-
 firme

hine oure fayth meruellously by the same testimonye and receyue thereby greate consolacion. These infinite ryche benefites receyued by cryst thus breifly declared/let vs haast to the reckninge of the hebdomadis.

first in generall Daniel propouneth by .v. hebdo. yet to come forthe restoring of the temple and cyte and for the Jewes vnto crystis coming into flesshe and so forth to the vtter destruction of the cyte/of the Jewes/& of their comon weall/cytes/sacrifices/cere. &c. before & which miserable destruction all these things propheted of Cryst shulde be fulfilled.

Then he diuideth this hole number into .i. speciall partes/that is/into .7. hebdo. and into .lxxi. hebdo. and at last into one hebdo. It is suged of some that he beganewith .7. hebdom. multiplyed by .x. cy. mea. .7. so to make .70. yeres/hauing a respect to these .70. troublese yeres wherby the cyte and temple were so long letted and hindred of their buyloinge ere they could be settled/which was thought a very long tyme to men in trouble holden so longe from their despyred native lande & thirsting so feruently their cyte and temple to be restored that they might the frelyte/receyue their religion. And therfore.

The reckninge of the 70 hebdom.

the first diuision of 7 heb. & into .7. hebdom.

The exposition of

7. heb. 6e re. Some wyters begine the acompte at
49 yeres the first yere of Lyzus / for it was an har-
 de & heuye ceason to them / all these first 7
 hebdomads which make. xliij. yeres in
 which last hebdom. that is in the. 46. yere
 the temple was finissed / as the Jewes
Joan. 2. tolde Cryste / sayinge. 46. yere hath this
 temple bene in buyldinge / and wilt thou
 breke it downe and redifie it in. 3. dayes?
 They that begine prekeninge of these. 7.
7. hebdo. and. 62. hebdom. (which make. 483. yeres)
& 62. heb at king Lyzus first yere / do ende it at cry-
6e. 483. stis birthe. The aungell calleth the space
yeres. of these first. 7. hebdom. a straight or har-
 de tyme / for because that whylis they we-
 re buyldinge their cyte and temple / they
 were so molested & assawted of their ene-
 myes lettinge and resistinge their buyl-
 ding / that they wrought with one hande /
 holding their swordis in the tother han-
 de / nether made they their mortar nor did
 other labours aboute it / but were gytt
 with swordis hauinge weapens redy by
 them / which difficulte techeth vs that
 the chyrche of cryst with the gospel can-
 not be edified withoute lyke difficulte
 and perell to the buylders and prechers /
 the aduersaries euer resistinge with con-
 trary comandements / inhibicions & pro-
 hibicions of emproure & kingis & greuous

seper

se persecutours by their inquisitors / as we see it this daye / so strongly letted by the emperour / and popish kinge blaspheming the gospell with names of heresye / & the trewe prechers they call heretiques.

Some be gine to reken from the .2. yere of Darius Longimane ending the .lxiij. hebdom. (which containeth .453. yeres) at the baptisme of cryst being then .xxxv. yere of age. And these men take the last hebdom. for the .7. yeres folowing / that is for the .3. yeres & an half wherein he preached & was crucified / & for the .1. yere and half after his resurreccion. Other greates lerned men of sharpe and syncer iudgement / begin at the .32. yere of Darius Longimane / and ende these .lxiij. hebdomades the first at Crysts birthe diligently proued / first by the wordis of the aungell saying: Ab exitu Verbi Et restitatur Hierusalem / that is / from the full accomplishment of the thinge proclaimed / concerninge the redifying of Hierusalem / which accomplishment and full finishment of the worke was done in the .32. of Darius Longi. Now from the .32. yere of Darius Longimane vnto the birthe of cryst be / 7. hebdom. and .62. hebdom. yeres .453. which accompt (because the storpes of the Byble here ceased by the reason of so troublous a captiuitie

and

The exposition of
and tyme) is certeynly gathered of these
learned men by the Greke Olympiads
the most sewerst accompt and rekeninge.
Now after these men remayneth the last
hebdomade in which cryst was borne and
slayne and Jerusalem destroyed. For this
last hebdomade must nedis be of a nother
rekeninge save they multiplyed by .10. to
make .lxx. yeres / which space runeth be-
twixt the birth of cryst and the vtter des-
truction of the comon weall of the Jewes
by Titus themprouer of Rome. For
the prophete by these .lxx. hebdomades reckoneth
from the buyldinge of the cytie to the fy-
nall destruction of the same as ye shall
se it here playne in the text / wherfore it
cannot ende in any one hebdomade of .7. yeres /
but in þe hebdomade of .70. yeres / as did the spa-
ce from the first proclamacion by Cyrus
to the finishment in the .32. of Darius co-
tayne lyke wyse .lxx. yeres. Also it is to
be noted that as þe aungell beginneth his
accompt at the Jewes full lybertye & full
finishment of their temple and cyte / euen
so endeth he his rekeninge in their full ly-
bertye and perfite saluacion offred them
by cryste / and at their vtter destruction
for slayinge hym so iently offred them.

But me thinketh / that this nowmber
of these .lxx. hebdomades begun at Cyrus / shuld

not

not be so contynued / that the one and last
 hebdom. shulde immediately folowe the
 12th. hebdom. because the angell hauinge
 rather a respect to the storyes and gestis
 done in ether of them / distributeth them
 into .3. partes / firste geuing to the .7. heb.
 the buylding of the cytie and temple with
 suche difficultie / and in the seconde nou-
 ber of .62. hebdom. he geueth the persecucion
 to the Jewes vnder the seconde and thirde
 monar. vnto Antiochum / and so forth
 to the takinge awaye of the scepter from
 Iuda : after the which shame and obpro-
 bry to the Jewes / he telleth them what
 shall come to them in the last hebdom. for
 death and kyllyng of Messias.

¶ And therfore he sayth: And after
 the .62. hebdom. Messias shall be slayne / & the
 Jewes utterly vndone and destroyed.

That is / after the .62. hebdom. be ended
 and the scepter taken awaye / cryst shall be
 slayne / but not immediately / for ther we-
 re .84. yeres betwixt the ende of the .62.
 hebdom. and the death of cryst. A lyke speche
 is it. That after the takinge awaye of the
 scepter / Sylo shulde come / but not imme-
 diately / for he came not tyll .47. yeres af-
 ter the takinge awaye thereof.

¶ Althe thinge Cyrus of a good hert gaue
 them licence to departe and buylde their

Text.
 The se-
 cond di-
 stricu-
 of 7 hebdom.

A moni-
cion for
keisar &
kings.

The expositioun of
cyte/ yet was it not finisshed in his dayes
for the good purposes of kings be oftyn
tymes letted/ for nothing can they do ex-
cept god saye Amen. The wrath of God
for oure synnes/ is the cause that with so
greate difficultye þ temple of god is not
yet finisshed/ but rather letted so cruelly.
But yet propter Christum promissum/ for
cristis sake promised be/ it shalbe at last
although with great difficultye and losse
of many a good manis lyfe finisshed. But
here lo/ was the Jewes cytie/ temple and
all their comon weall utterly destroyd for
the slayinge of cryste. Let all crysten em-
proures/ kings and bishhops that yet slaye
crist in his members beware and wayte
for a lyke destruccion. The text hath.
Et nihil ei/ that is/ and nothing to him/
Some vnderstand it of Cryste/ As this
might be the sence/ Messias shalbe slay-
ne/ and yet coulde they laye no cause wor-
thy of death to him. Some vnderstande
it of the Jewes as I haue translated it/
signifyinge that because they shall putt
him to death/ they shalbe vndone and ut-
terly destroyd. for after that full mesure
finisshed of their wykednes in deuyng
and slaying their king/ they shall nether
haue any more kinge nor preist nor ruler
nor temple nor cyte/ no they shall no more
be

be called the people of god. for they cryed
and denyed him to be their king / sayinge:
We haue no king ouer vs / but the em-
prouer and therfore it foloweth.

¶ For there shall come a mighty ar-
mye of the emprouer & destroye both the
citty and temple. yea / their destruction
& ende shall be as it were with a diluile.
And after the battail their shall be an et-
ter perpetuall basitide and destruction
of them.

Text.

Diluile
is nohes
floude.

So / they refused their owne kinge cryst
for the emprouer / sayng: We haue no king
but the emprouer / and now see how benefi-
ciall the emprouer was to them: lyke wyse
oure spiritualtye this daye refuse the go-
spell and cryst geuing by their auctorite
powr and goddes to emprouers and kinges
to defende their kingdome. But in shorte
space shall ye see their seclare emprouers
and kinges serue them worthely as Titus
and his host serued the Jewes / their cy-
tie and temple. He compareth their mise-
rable destruction to the floude of Nohe.
for before or none of the Jewes were
left in Ierusalem so destroyd / but all were
slayne or famished or dyed of the stinke
and pestilent corruption of their dead in-
numerable carcases or els carped awaye
captined as a vehement floude carryeth

q. it. all

The expositiō of
all awaye with it. For very hard sharpe
and bitter was that consuming siege and
storme. The Romas with many / ofte / and
diuerse assawtes bete downe the Jewes
misercably / & after the bataills were done
there remayned a perpetuall waste & de-
solacion. For neuer after was it / nor shall
their Leuitish priesthed nor their kingdō
of Iuda / nor the pollicye and comon weall
of Moses nor cytie of Ierusalem be re-
stored. But as I say / Jeremie / & see sayd:
After that calamitouse destruction / shulde
the gentils be called the peple of God /
which embrace the gospell as it is wyrtē
Rom. 9. & 10. Playne it is the Jewes of-
ten after this destruction to haue been
forced to redifys and restore their comon
weall of Moses. For in tyme of Adrian
emprour they gathered them thither a
great multitude inuadinge & lande with
armoz. But Adriane puttyng them to
flyght destroyed many of them. After that
Juliane the apostata / for the hatred he
bore to the crysten religion / graunted the
Jewes licence to redifys their cytie & tem-
ple. The worke was begyne and much
moncy gathered to performe it. But with
many terrible earth quakes and flammes
of fyre oute of the foundacion / the edifi-
cacion was thorne downe and much pe-
ple

ple slayne with the stones & tymber falling vpon them. Also Bazianzene telleth that their clothes were wondrously stayned thik with red figures of the crosse / as it were with blode imprinted in their clothes / wherfore the Jewes thus afrayd with these celestiall wondrous signes left their worke and fled from the place. For god had decreed their policie neuer more to be restored. God wold haue the example of his wrath sene of all the gentyles to monissh vs therby / & that he wolde horribly and terribly punish the and plage the contempt and crucifyinge of his sone (he is yet dayly crucified afresh among the papists) He will also that Moyses common weall be buried with Moyses nomore to be sene nor knowne / lest the opinion & fayth in their ceremonies and rites be confirmed / men beleuing to be iustified with the Jewes by their rites / ceremonies / workis and tradicions.

Also one hebdomade shall confirme the couenant made with many men. And the middis of this hebdomade shall abolishe and abrogate sacrifice and oblation.

Here he attribueth to the hebdomade the same thinge that perteyneth to cryste. For cryste in this hebdomade confirmed his testamēt

q.iii. and

Text.
The. 3. distribuciō
into one
hebdom.

The exposition of

a covenant (as Paul disputeth) it largely
to the Hebrewes) by his death & sacrifice
once for all & for ever sufficient. This one
hebdometheth from the birth of cryste vn.
to the destruction of the cytie / cōteyning
lxx. yerres. In the middis of this hebdom.
that is in the .34. yere of crystis age the
Jewes fulfilled the mesure of their wy-
kednes by kyllynge him / and so were they
worthely relected. This hebdom. the an-
gell diuideth in the middis geuynge the
first half to cryst preching and suffering
and to tother half to the peple and cyte to
their sacrifices & rytes all to ceasse & be
abolished. For himself hanging on the
crosse sayd that all was ended / and en-
clined his head and yelded vp his spirit /
whiche done / the Beyle of the temple was
hut in sondre from the hyghest to the lo-
west parte / that by these woundrose sig-
nes god wolde testifyre to the herdnecked
Jewes by the host and oblacion of his so-
ne all the figuratiue sacrifices now to be
ceased and gone. Well therfore sayth the
angell: In the middis of this heb. shall
ceasse the hostes and sacrifices. But this
thinge wolde not the Jewes beleue / but
went on styll with their wont and som-
tyme holy (but now vnlawfull and to be
abhorred) sacrifices to be offered. And
holy

holy men which thus preached they persecuted and banished & many they slewe for this so soden a gospell and new learning as do our phariseis. But yet did god by his long patient suffrance call them to repentance/by all the reste of this tother half hebdomade/euen. 35. yeres folowing yea and with threatenings he wold haue frayd them from their conceyued pertinacite styffe malice/but all was in vayne/as ye see it lyke wyse this daye wherein we haue had lyke warnings these. 20. yeres. Here also maye ye see the figurall temple and cyte corresponding the Verite/for as that materiall temple and cyte were buylded in thosc first. lxx. yeres next after þ captiuite/with so grete difficulty ~~and~~/euen so in this last hebd. conteyning also lxx. yeres/was the very cyte and temple of Crystis bodye the churche with as grete perell and difficulty buylded and finished by his death in the middis of this hebd. as himself in þ middis of this heb. declared it saying: destroye ye this temple/& in. 3. dayes shall I reare it vp agene And I say. 53. confirmeth þ same/saying: With the perell of his owne lyfe shall he fynde ryche. Cryst begane to confirme & stablishe his couenat when he begane to preche his gospell adding the testimo-

Beware
within
these. 15.
yeres to
come. 15.
yeres to
come.

The exposition of
rites of the lawe and prophetis to confir-
me his doctrine. And when he was risen
he begane his eternall kingdō declaring
himself to be the geuer of rightwysnes &
lyfe eternall/he sent his Apostles to ge-
ther his churche out of the gentyles/and
endowed them with his spirit whom he
sanctifieth gouerneth and endoweth dai-
ly with eternall lyfe light knowlege and
with his rightwysnes. These the very
proper workis and benefites of cryste/the
aungel calleth the confirmation of his co-
uenant/euen the fre forthgouing of his
so plentiuouse promises which were made
to the fathers and prophetis as saith Je-
remie. 31. Beholde p dais shall come & I
shall smyte by a new couenant in the hou-
se of Israel: I shall geue my lawe into
their hertes and be their god &c. Here let
euery godly reader remember & by faith
set holde vpon this swete couenant and
promise of god in cryste acknowledging &
thankis these so ryche and comfortable be-
nifits/euen the deliuerance from syn de-
ath and hell/and the remission of synnis
in crystis blode with lyfe eternall geuen
be in cryste for his deathes sake.

In the middis of this laste hebdom. I
shall cease hoste oblacions sacrifices and
all rytis and cere of the lawes. Oh heuene

the ninth Chapter.

165

prophecy. Wh moste sorrowful and lamentable
 voice to the ieiues and to vs yet ignorant
 of this one alone for all sufficient sacrifice
 of crystis body once for all and euer offered
 by for our sinnes / and yet standing gazing
 vpon our decent cere / & laudable rites / yea we
 had leifer our throtis torne oute then to lese
 any one & the leste of these begerly cerem.
 & wold rather set all the worlde together
 by the eares and shed innumerable innocentis
 blode then vne lawfyll tradicion or a romish
 rite shuld be taken from vs. The ieiues receiued
 their cere. and rites of god approued of the
 prophetis & fathers a longe tyme. And yet here
 be thei constantly decreed of his aungel &
 cryste / and wryten of daniel to ceasse and to
 be abolished for euer. If these rites and cere.
 of godis owne making be propheted by the
 mouth of God to ceasse / where shall our
 papistis aperc with what face dare thei come
 before crist / which dare institute and make
 vs these newe rites / articles / cere. and dirty
 tradicions out of their owne idle braines / sta-
 blish them with kings actis / and princes
 policies / defende them with fyre & swerde
 and maintain them with mischels and murther
 garnishing them with idle significations
 titles of laudable and decent names

A sorrowful
 voice for p
 papistis.
 Gen. 17.
 Heb 2.9.

The exposition of
names: What shall ye then saye (oh wret-
ched arrogant Anticristis: what shall ye
say to god telling you playnly by Gabriel
that he wolde haue his owne then aboli-
shed for euer: Dare you set them by/ and
god almighty saith I wil pluck the downe
Dare you meintain your own sinful cere-
monies superstitious rites with swerde &
fyer/ & he saith I wil put down my name
for this arrogant exalting of your sel-
ues ayenst the most highe god/ so/ the bre-
athe of his mouth now slaythe you. The
heuy heapis of his hotte indignacion is
powerd forth vpon you and vpon all em-
prouers and princes ruled by your wicked
counsels/ one to destroye another by cruel
batail. Oh wretched Deperes whelpis &
sinful sead serpentyn/ who may shew you
to auoid the heuy wrath of god now co-
men ouer you: If you beleued that cryste
were come and had suffred dethe/ so wold
ye beleue that in that oblacion of his bles-
sed bodye on the crosse / he had ceased &
abrogated all rites cere. &c. were thei ne-
uer so decent and laudable. But as the ieu-
ws beleue it not/ & therfore hold thei the
still/ euen so beleue you it not/ and therfore
set you by so boldly and cruelly your Ro-
missh dampnable rites &c and ye defende
de them with the secular policies perse-
cuting

cuttinge the contempners / & ye slaye thz /
which is the most dampnable drift of al.
well. It foloweth in the text.

And the destroyer oz waster shal.
be set vpon the wing oz pinnacle of abomi-
nations. And the wrath of god shal drope
downe vpon them destruccion tyll all be
destroied and vtterly consumed.

Here is to / your miserable end for your
abominable idolatrye, sinnes and super-
sticion / was this onely writen for the ie-
wes? No no / it was and is yet writen for
owr Anticristen pestilent papistis ouer
whō this heuie ende of the world is now
comen. Consider it therfore my lordis ye
bishops and vnderstāde it / if ye can. Cry-
ste alleging this verse added / who so read
it / se whether he can vnderstād it. And if
ye can vnderstande it / then you that boast
yourselues to be the churche and be not /
flye vnto the hellis / flye to the highe and
mighty secular empowrs & kingis yea
and to the turk to / rūne vnder their wyng-
ges for refuge. Geue vp your spirituall
powr possessions titles dignities and au-
torities benefices and bishoprikes to / that
thei with swerde might defende you. And
you that be now aloft in your pontificali-
bus in your palacies towers & house top-
pis / descende not to carye awaye your
euil

The expositiō of
 euill gotten goodis / for there be greedy way-
 ters enow to take them. Belyke this
 is a sorrowful signe of a miserable swyft &
 soden flyght. Beware my lordis for þe ba-
 ner is spreade & the signe set by in all your
 dioces and churches / flye now if ye lyst.
 The Jewes / after cryste had thodored this
 threating at the had but 40 yeres war-
 ning to flye and to auoid the thonder bolt
 by repentance. But I cannot promise you
 so longe a daye no not 14 yeres to auoid
 this imminent plague: But geue me leaue
 to conster you this laste Verse.

Text.

Et super altarpinnam Beth portam
 obominacionum bastator erit Beth stabit.

That is to saye. And upon the winged
 cherubims / pinacles / & gates of the abo-
 minacions shalbe set by abominable de-
 struccions. Why? Dare the aungell call
 the holy wingis of the cherubims and pi-
 nacles, pphanes and dozes of the holy tem-
 ple / abominacions: yea truly for after he
 had abolished his rites & sacrifices ther-
 in, by crystis deathe and yet wold the Jewes
 contrary to his will vse them there still /
 he abhorred all their leuitish ministracion
 in it. And therefore he permitted pylate to
 procure the signe of their present abomi-
 nable destruccions to be set by (& that not
 without the bishops great strow) on every
 pphane

tail

phane pinnacle and porte of the temple/
 yea and vpon the most holy (as ye wolde
 saye) highe altare as vpon the winges of
 cherubims ouer þe arke of gods testamēt
 Caligula did set vp his image. But what
 was this abominable signe of their de-
 struccion & verely a golden splayde egle
 euen the emperours armes of Rome with
 their owne images euen þe present token
 of the wrath of god / signifyinge the Ro-
 mans to come shortly / and miserably to
 destroye temple and cytie with all their
 comon wealt onlesse they repented & en-
 braced cryste. In euery place pinnacle pha-
 ne and vpon euery gate (as ye se images
 & pictures in oure churches euen the abo-
 minable signes of a lyke destruccion) had
 they set vp the baners of Tyberius and
 images of Caligula the emperours, which
 onely were not the signes of these abomi-
 nable destruccions / but also all the false
 worshiping is ayenst crystis precepts we-
 re the same signes to. But wherfore did
 Pilate and the bishops procure them the-
 se abominable baners and images: verely
 they knewe that they had putt Cryst to
 death vndoorthely as Pilate himself con-
 fessed it / wherfore they were afrayd lest
 his innocent blode wolde be anenged and
 requyred at their handis / & therefore to be
 defen-

The shameles
shiftis &
signes of
oure spiri-
tuals
owne de-
struccio.

The exposition of
defended/they (as now do all sicke lyke
combrouse consclened clerks and bissho-
pes/by settinge vp of these their baners
and images of the emperours and kinges
contend and siege to gette their fauour/
but all was in vayne. For vnder whose
wingis they thought to haue socour/euen
of the same wingis were the elene wynt
away & destroyed: the spiritualtye thought
to obtayne the emperours & pylates fauour
by this meanis that they might with an
euyll conscience yet at the last wyse defende
deare escape their murtheringe of cryst
and to cōtynue in persecuting & slayinge
his apostles banishe their doctryne and
hold styll their owne synfull cerem. rytes
& almaner idolatry/but it helpt them not.
And haue not oure papistis set vp thesse
me secular wingis and images in their
chirches: haue they not now made & set-
te vpon newe articles of oure fayth & vnder-
dropped them in the emperours swerde
& policie of the realme: haue they not thrust
in ayeen all popish rytes/traditions/sacra-
ments/masses/matens/diriges for the
dead/processions/praying to postes/to sto-
nes/holy water/salte/false inuocations
with an horriblement of significacions
and signes of an abominable desolation:
haue they not put forth their pestilent ba-
his

his of thei owne necessarye doctrynes/
 articles and institutions vnder the em-
 pours and kinges wingis: Haue they
 not tormented and combred many a cry-
 sten conscience with their forbidding the
 reding of the holy Byble compelling men
 to thei cruelties to receyue & beleue thei
 sacraments to geue grace/and men and
 women to lyue in perpetuall burnings/
 & violently deuorsinge lawfully married
 persons: yea they compell men to idola-
 try and prophane the lordis holy souper.
 The place of prayer and preaching ye pol-
 lute with idols and yet compell ye men
 thither come to knele downe to crepe to
 kisse & to praye. Now tell me by your faith
 defende ye not al these execrable abomi-
 nable signes of your owne destruction?
 These these be very abominable signes
 of your bitter fall and desolation whiche
 your selues haue set vp in the holy place &
 temple of mens heris that shuld be the
 temples of god and also in euery churche.
 Of these execrable abominacions cryste
 sayd when ye see them stande in the holy
 place/they take hede and beware. For the
 heuie destruction is at hand. Wherfor so
 sodenly fyll downe all these abbies: Vere-
 ly for because/their abominable idolatry
 in Images images pilgrimages shrynes
 and

The exposition of
and their execrable superstitious rites
and cerem. and their chosen holynes in
fylthey bowes and dampnable hypocri.
sye stode in þ place where they ought not
to haue stonden. And therfore there dro.
ped downe vpon them so miserable a per.
petuall destruction euen the signe of go.
dis heuery wrath. Et super alam. And yet
vpon the wyng. Loke thetfore (my lordis)
vnder whose wyngs and tytlye ye yet per.
secute and haue shed so muche innocent
blode/vpon whom ye farther poute actis/
articles/enstruccions and institutiones
for it foloweth. Abominaciones desola.
tionum. That is/when ye see these exe.
crable abominacions honeted and defen.
ded with so mighty brad e wyngis of the
seculare armes/as though thet dirst no.
man say nor wyte/reason nor do/nor cy.
phre ayenst them/then b. ye sewer of a so.
den irreparable miserable destruction.

Et usq; ad consummationem dis.
finitam stillabit ira dei super vastitatem
percurrentem.

That is/vpon these abominable de.
structiones or washtinge abominacions
shall þ wrath of god droppe downe tyll all
be vtterly destroyd as it were with the
flonde of the lordis indignacion. He com.
pareth this heuery desolacion to þ diluue
or vnde

oz vniuersall floude of Rohe. for they
 shalbe so vtterly destroyd with this Ro-
 mane floude that felde oz none shall put
 vp their headis as it were aboue the wa-
 ters to escape. Out of the Egyptians and
 Babylonyk floudis of captiuite the Je-
 wes once escaped / but in this Romane di-
 luvie thet all perished as did pharaoh
 his hoste in the muddie reed / oz sedgle
 sea. And as the diluvye drowned nat the
 worlde in one daye / but at last when the
 hyllis were all houered / all were drowned
 euen so did not the Romans at once / sawe
 te and bataill destroye the iewes but thet
 were vexed long and with many stormes
 slaughters besiegis sedicions / afflictions
 famynes / pestilences and conspirisons by
 xxxv. yeres / & then in the ende of the ba-
 taitl whē god had thus / yere by yere drop-
 ped down his wrath vpon them / he powe-
 red forth as it were the vniuersall floude
 of his wrath vpon them / euen his Ben-
 grance / for all the sheding of the lust blo-
 de of the prophetis / of cryst his owne so-
 ne / and of the Apostles / to declare openly
 to the reste of the Jewes and to vs / that
 he had sent his promised Messias / which
 fulfylling the lawe concluded oure reli-
 gion within the lymits of fayth & loue /
 all the ceremonies of the temple both sa-

The exposition of
red and carnall abrogated. And therfore
after their kingdome and preisthod were
once annulled/it behouued not one stone
vpon another nor vestige of the temple
to stand and remaine.

Now therfore are we by this the iewes
miserable destruccion taught & warned/
that where so euer we se images/altars/
misses/menis sacraments/rites/cerem.
traditions/yea and menis actis and ar-
ticles stande in the chirches/red and pre-
ched out of the pulpits in stede of the go-
spell/the sacraments of god there prophane
ned and abused of prodigious viciouse
papistis and anticristis / there be ye cer-
tain to stand by the very signes of a lyke
vengeance shortly to be powered forth
vpon the same regions/cities & chirches.
flye ye therfore now premonished out of
siche regions and chirches as did the A-
postles at this prophetic of Gabriel out
of Judea into Galile/ lest ye perishe of
the Turke as did the Jewes/destroyd by
Titus.

These thre last chapters hang so to-
gyther that this. v. chap. maye be
called the preface into the. 11. & 12.
chap. In the which after the bataill of
good & bad aungels for their prouinces/
ther is treated a pronosticacion shewing
merue.

incredulous things from the thirde yere
of Cyzus vnto the worldis ende / whiche
things it profiteth muche the godly to
knowe before they shall come.

¶ In the thirde yere of Cyzus king of **Sept.**
the Persies / there was a certayne berite
shewed vnto Daniel called Belshazar /
and it was a berite concerninge a greate
hyghe mater / whiche thinge he perceyued
and vnderstode right well by the wordis
a vision. But in that tyme I daniel was
so heuey by thze hebdomads of dayes that
I ate no delicate meatis and nether flesch
nor wyne came into my mouth / nether
did I anoynte my selfe with any oynte. **21. dayes**
ment vntyll these thze hebdom. of dayes
were ended.

Here daniel turneth bak to the .3. yere
of Cyzus / wherby ye see the heury face of
the chyrche of god. For those so ioyfull ty-
dings conceyued by Cyzus proclamacion
of their retorne and buylding of their ci-
te were now turned into great sorow and
heuynes. For Cyzus perchance now go-
ne farre of to wage bataill with thze Sci-
thians (his wyked sone Cambyses left in
his stede) there went forth from Camby-
ses a contrary commandement. That the
iewes shuld ceasse buylding their temple
and cite. Cyzus faught vnhappely & was
y.ii. slayne

The exposition of
 slayne. Cambyses raigned. 6. or. 7. yeres.
 It chaunceth in þe courte to be many mu-
 tacions / good men be there often exclu-
 ded or els pressed with heythens supersti-
 tions. And wyked rulers being euer eni-
 mies to the trewe doctryne are called to
 bere rule. Daniel now lamented the ab-
 sence and fall of king Tyrus. He was syke
 and sorowfull to se the name of god reu-
 led / but greatly it greued him to see the
 weaknes and peruersenes of the Jewes /
 of whom many casted away all hope of þe
 restoringe of their citie and temple / thin-
 king themselves to be seduced of the pro-
 phetis and of Daniel to. They had now
 casten away gods promyses / whether ther
 were / which although thei did not vtter-
 ly despayr yet they counseld their compa-
 ny not to retorne / but tary for a moze tran-
 quilite shorning them that were so haste-
 ly gone home before. In what angri sorow
 and perels the Jewes were from this ty-
 me tyll Darius Longi. begane to raigne /
 which was. xl. yeres / the story of Esther
 declareth which was done in Darius A-
 hassuerus raigne father to Darius Lon-
 giman / a next king rainging after Cam-
 bysen & Smerdes / which both were eni-
 mies to the Jewes and to their religion.
 Thus after so loyouse a begyninge thete
 folo.

angrie

When þe
 joye of
 Esther
 was
 done.

Tyrus.
 Camby.
 Smerd.

the tenth Chapter.

171

folowed a sorowfull successe. Some of the
Iewes preferring their owne ease and id-
lenes aboue their religion/were wode w
indignacion distractinge the myndes of
other/and perswaded them to not beleue
their prophetis/and thus they troubled
daniel and other good men mynded to re-
turne. Sicke is the fortune that abydeth
the good pastors and trewe prophetis.

Assa-
Darius
Longim.

Here haue ye the image of the churche
whom god willethe bothe to be exercised
& whetted with afflictions and also pa-
ciently to abyde their deliuerance. Nether
shall oure deliuerance come so to passe/
nor by sicke means as we caniecter. For
oure deliuerance is decreed and gouerned
of gods infallible foresight/which nomas
pollie nor siuerde maye nether let nor
preuente/but it shall so come to passe as
god hath decreed by his immutable prou-
dence. For all the impedimentis by Lam-
byses and other tyll Darius Longi. came
were so decreed of euerlasting forefate of
god. By this vision was daniel and other
good men comforted in these troublous ty-
mes/and we be thereby also premonished
of the present mutacions of empyres and
kingdomes & of lyke calamities and de-
struccions which drawe faste vpon. Da-
niel was now nyet an. 100. yeares olde/

gods in-
fallible
proui-
dence.

y.iii. and

The expoficion of
and fpeke for this fayde fozowre.

Text.
Tygris
fo called
of his
swift-
nes.

In the .24. daye of the first moneth
I was by the gret ryuers fide called Ty-
gris. And when I loked vp / I fawe a man
in a whight linyne besture whose loynes
were gyrt wth glistering gold / whose
bode was beutifull lyke a violete or ia-
cinthe / his face lyke lyghteninge and his
eyes lyke a burninge lampe / & his armes
and feete so bright as any poliffhed steell
and the voyce of his wordis as it were
the behement noyse of a multitude.

Now daniel describeth the tyme & pla-
ce of this counfortable vision and also the
face & estate of the persone sene. For god
wold now conforte heuie daniel, and not
onely of the mutacions of the empyres to
come / but also of the calamities now pre-
assinge vpon the iewes before crystis co-
minge / & make them for this cause more
certayn: that therof their posterite / & we
might lerne with feare to call vpon oure
zelouse God / and in fayth wayt fore oure
sauiour cryste. This firste moneth is Ni-
san / oure marche / wherein thei celebrated
the memoriall passouer lamb in the remem-
brance of thair deliuerance out of Egypte.
The man whom he sawe was crist / whom
hereafter he calleth Michael and the so-
ne of man. A lyke description is there of
him

Nisan
mar-
che.

him in the Apocal. 1. Wherof as some for-
mes be terrible/so be some of his parties
pleasant and counfortable to beholde as
both the psal. 44. & Isay. 11. describe him/
teachinge be that cryst according to his
lawe and gospell/is with his gospell to-
conde and plesant to all godly men/& ter-
rible and fearfull with his lawe vnto all
þ vngodly. And therfore is he thus payn-
ted of the prophetis. His sight to beholde
is fercfull to them that shall wishe the
hills to fall vpon them to couer them from
his countenance. And mighty and terri-
ble is that same his voyce and breath of
his mouth which slayeth the vngodly.
The reste of his body described is plesant
and ioyouse to beholde to the beleuers.
His whight besture & so to be a man mor-
tall therby/signifieth him/as daniel he-
reafter saith/to be made whight with his
crosse & passion/to enter into his glorie.

But I daniel alone sawe this vi-
sion/and the men beinge with me did not
see it/for they were smyten with so great
feare that they fled awaye and did hyde
them. I therfore abyding there/alone did
se this great vision/but my strength was
all gone from me/& my beutie & colour was
turned into deformite. All my strengthe
was banished awaye.

Text.

The exposition of

Mat. 11. So here ye see the wyked to not knowe
 cryst / & therfore to flye from him for feare;
 and yet he calleth all men to him promi-
 sing to refressh them and to take all bur-
 dens and heuie feare from them. But the
 beleuers heare and come to him and tary
 styll with daniel by him / thei see him & be
 illumined of him / albeit at firste whyle
 thei be vnder the lawe / thei fele in them-
 selues no strengthe to fulfill it / But they
 set holde by fayth vpon crystis fulfillling
 chalengynge it for their owne. To you
 therfore (sayth cryst) is it geuen to knowe
Mat. 13. these secreete visions and mysterles / but
Luk. 8. to other flyers awaye thei be derke rydels
 and obscure parables.

Text. Furthermore I hearing the voyce
 of his wordis / as I had bene oppressed
 with sleape / was casten downe groueling
 vpon the earth. And so / with his hande
 he touched me / lyfting me vp yet creping
 on my knees and palmes of my handis.
 And he sayd vnto me: Daniel which art
 so desyrouse of thinges to knowe them /
 take heed to the wordis which I speke to
 the / & stond styll in thy place / for now am
 I sent vnto the. And when he had tolde
 me this / I stode vp tremblyng. But he
 sayd vnto me: Daniel / feare not. for in
 the first daye that thou applyedst thy mynde

to vnderstande and humbledst thyself be-
fore the god / thy wordis were herde / & for
thy sake am I comen. for the king of the
Persies resisted me. 21. dayes. But lo / Mi-
chael one of the cheif princes came & hel-
ped me / and I was there list with þ kin-
ges of Persie. And am comen to the to tell
þ what shall come ouer thy peple in þ la-
ter dayes. for this vision is extended &
cōtinued into long & many tymes. And why
les he thus spake with me I cast down
my face toward the grownde & spake not.
And lo / one lyke the sone of man touched
my lippes / & I opened my mouth & spake
sayinge to him that stode before me. Syr /
thorow this apparicion all my ioyntes
tremble / and my strength is gone fro me.
But how maye the seruant of this my lord
speke with this whiche is my lord?
euen now am I destitute of my strength /
and I am so febled and faint that I can-
not take my breath. And then a gene this
man touching me counforted me / saying:
Be not a frayd man so full of iust despyre
peace be with the / & all feare set a part / be
of good chere. And whylis he thus spake
with me / I was well strengthened & ca-
me ayen to myself saying: Say on my lord
for thou hast counforted me. And then
he sayd: knowest thou not wherfore I am
comen

The exposition of
comen vnto the / & wherfoze I must retu-
ner. Wold verely will I retourne to fight
ayenst the prynce of Persie. For the prin-
ce of the Grekis came thither a stone as
I was gone thence. But I shall tell the
the trewthe to come as verely as it were
wryten / for there is none to helpe me in
this mater agaynste them / but Michael
youre prynce.

The worde of god
humbleth
the hearers.
Daniel hearing this voice / & then thus
to fall downe domme ferefull and breath-
les signifieth the powr of gods worde to
humble and cast downe the hearers being
neuer so good / and muche more the aduer-
saries therof. For the synfull fleshe hea-
ring the iustice of god cannot / but trem-
ble and feare / which thinge Israel well
figured when god spake the lawe to them
But god wold haue sicke hearers as was
daniel / as he sayth by his prophete I say.
Whom behold I but sicke as be troubled
and tremble at my word. But Crist is
most perfitt full ioye with the gospell to re-
freshe sicke delected persons with his
preceptis / as it is clere by the text saying
Michael not onely to helpe the aungels
fighting for the faythfull / but also to com-
forte daniel / to touche his lippes saying:
I am present for thy sake / oh most best be-
loued man / full of iust desyers / heare the
foze

the tenth Chapter.

174

foze/stonde bp/haue prace and be of good confidence and chere. for this Michael here described lyke the sone of man/ prince and leader of the Jewes was the very sone of God of whom sayth the psal. 113. Who is lyke the lord our god? And albe it the aungels be the serving spirits to p chosen and most faithfull keepers of our bodies & sowles/yet do thei not saynoz do any thinge without cryste by whom thei were created/and therfore the aungell here saith/no to helpe him (no not p saints) to ouercome the prince of the persians wh is the deuill/but onely Michael. This is confirmed by the storpe of Iacob saing that he was conducted in his iourney by the aungell of god/euen cryste and by him deliuered from all euil. He is therfore called Emanuel that is the lord euer present with vs that fere and beleue in him for Paul willetth him to go from al wickednes whiche calleth vpon crystis name. Wherfore if we will in this vale of teares/be taught/animated and defended of this Michael the leader and captain of Israel/let vs fere and call vpon cryst one ly with daniel/let vs fight ayenst all synne and pray to this our preseruer and defender Michael/that he wolde destroye the workis of the deuill. The officers of

Michael is crysie.

Aungels & not saites ar p keepers of pfaithful.

Gen. 28.

Christe is p aungel of god emanuel.

Iasay. 7

The office of euil aungels.

The exposition of
 euil annels is to trouble & to sette king
 doms togither by the cares/as ye see the
 to haue done it euen these dayes by their
 impes the pope cardinals bissshops & prei
 stis in euery realme and in the empyre/a
 to encense the vngodly ayenst the chr.
 ches and worde of god/as here the text
 telleth the prince of the persians to resist
 and to fight ayenst the good aungel. And
 when the good aungel was comen awaye
 then came the prince of the grekis. The
 bataills betwixt good and euil spirits co
 siste ether in disputinge or by some other
 spirituall powr/as ye here see it. For the
 princes of the grekis and persies were de
 uils sterred by sedicions and persecucio
 ns in Grece and persie ayenst all godlines.
 In Persia the deuill sterred by yonge cam
 byse with his courtiers and also Daril
 Ahassuerum/inflaming them one after
 a nother to destroye the lawes and dani
 el with all the religion of god/and in the
 same tyme in Grece thei sterred by sedici
 ons and bataill. The grekis because thei
 excelled in wite & riches/the deuill ste
 red them by ayenst cambyses and were
 wyse ouercome in Cyrus days & brought
 into an heuy seruitude & therefore thei se
 diciously resisted the Persies.

And this daye the deuill/in all the king
 doms

The ba
 tails of
 good ad
 bad aun
 gels.

domes realmes and regions of the worlde
incenseth the vngodly ayenst the gospell
and to persecute the confessours of gods
worde. For the same prince of the persies
grekis and of all the worlde in all ages &
especially in this laste age troubleth de-
veth persecuteth & laboreth to destiole
the chirche of cryste and all comon wea-
les. Wherefore god suffreth the good aun-
gels often tymes to haue the victorie of
the euill/that peace might reigne vpon
erthe and the godly to haue a breathing
tyme to resse them. Whilis I came to the
saith the aungel/to tell the what is de-
crede to come and written concerning the
crosse and persecucion to continue into
so longe a tyme I did myne office to cert-
fye the & all godly men warninge you be-
fore of these persecucions that when they
come yefal not fro the trwthe but rather
to dye then to renue cryst. And where the
aungel saith/he had faughten with the
prince deuill of persye/and as sone as him-
self was comen thence/the prince deuill
of the grekis to come thither to make trou-
ble: he sheweth that god by aungels defen-
deth bothe kingdomes and chirches: so
that althings be so longe safe/as they be
of good aungels defended from the euill
let vs here be counforted with these wor-
dis.

The de-
uill euer
trou-
bleth
chirches
& kinges.

Joan. 16

The exposition of
dis. That the everlasting worde and so-
ne of god with his aungels be evermore
pzeſent with his churche in all oure afflic-
cions and perſecutions to helpe vs / to
thruſt awaye the deuyl with all his im-
pes yet perſecutinge and to deſtroye his
workis / let vs patiently tarre for his hel-
pe ayenſt theſe deuyllyſſhe vngodly per-
ſons runninge and rovinge in euery place
enforceing with the Turkes and antichri-
ſtis power to ſhake and deſtroye Chriſtis
churche. yea þ prince of this worlde flyeth
vpon vs with a more pzeſent deſtruction
and crueller armoure / euen with the negli-
gence and tyrannye of emperour and kin-
gis / and bloody biſſhops which ſhulde de-
fende & noureſſe the churches. He aſſaunteth
vs with miſcheuous wylle wittes & ſub-
tyle ſophiſters and popis lawers incen-
ſed of the ſerpentine ſathan to ſowe & con-
firme falſe doctrynes and deuyllyſſhe opi-
nions. But he which with his aungell
crist houered his peple in the reede ſedgie
ſea & in the wildernes / he that defended
Joſue / Gedeon / Samuel / Dauid with all
his faythfull peple / and as Iacob ſayd /
the aungell which hath deliuered me out
of all perils / mought bleſſe and defende
vs theſe his chyldren. Let vs remembet
that god hath geuen vs his aungels and
cryſt

cryste also in commandement to kepe vs
in all oure wayes / for the aungell of the
lorde bulwarketh rownd about them that
feare him and deliuereth them. Sith god
sendeth his aungels to kepe his churche /
let vs the lesse feare the perels of oure
bodies / or any pouertie whyles we iustly
apply oure callings. ~~The~~ michē be sayd
into the two chap. folowinge. Now to the
kingdoms in which the aungell prophē-
cieth the persecucions of the Jewes to
drawnigh and to come ouer them in p. 62.
hebdom. before cryst the sauiour be borne
and also of the persecucions which shall
continew from the birth of cryste and de-
struction of Ierusalem / and bepe vs the
gentilis to the worldis ende.

In this chap. the aungell reherceth
the kinges vnder whom the Jewes
shuld be depe and persecuted vnto
the coming of cryst during yet the 62. heb-
dom. that is in the 434. yerres folowinge.
for God wolde confirme daniels sayth /
a premonishe his posterite of the euyls
to come. Let these therfore be examples
set forth / not onely for all kingis / that in
the feare of god and for the loue of cryste
they might lerne to auoyde the horrible
and terrible plagis of theiſe vngodlynes /
but these examples be also prescribed to
the

The ar-
gument
of the 11.
chap.

The exposition of
the church that we might be taught un-
der all emperours and kinges to bere the
crosse. For as the Jewes under these kin-
ges suffered many persecutions and depa-
rations tyll cryste came/euen so must chry-
stians under all turkisshe emperours/kin-
ges and antichristen popis bere the crosse
vntyll the laste daye. In this our tyme
full fewe are ther suche fauourers/patro-
ners nourcers and defenders of good let-
ters and holy scriptures as were Alexan-
der the greate and Ptolomeus Philadel-
phus/ther are so many Antiochis & bur-
ners of good bookis and slayers of holy
sayntis. Alexander caried euer about &
poet homer w him/a faught euer so hap-
pely/but not for cryste. Wolde god there
were now but one Josias or Ezechias/
whiche wolde karye Dauid and Moses
about with him/that he might for crystis
sake (as happely as did Alexander) fight
in these troubles dayes the lust bataile
for the defence of the gospell ayenst these
turkisshe antichristis. God steepe vs by a no-
ther Philadelphus which wolde gather
to gyther all these so greate and holy lei-
ned menis bookis of late printed/and laye
them in lybraries and not burne them.
Let vs heare the aunzell yet spekinge
with Daniel.

the eleuenth Chapter.

177

For I trewly was from the first ye. **Sept.**
 re of Darius the Mede present by him to **Chap. 11**
 helpe and strengthen him. And now shall
 I tell the trewly what is to come. Behol-
 de there be yet standinge in Persie. 3. kin-
 ges/and the fowrth shalbe the rycheest of
 them all/which therby boldened and hol-
 ding his ryches/shall steepe all his pain-
 ces ayenst the kingdom of the Grekis.

The aungell spekinge befoze in the. 9.
 chap. of the. 70. heb. remembred the har-
 de tyme to which space/he gaue the first
 7. heb. wherein with so greate difficultie
 the cyte and temple were buylded. In the
 v. chap. he expessed yet the difficultie lar-
 gelyer shewing the bataill of the good
 aungell ayenst the badde in all these. 49.
 yerres/wherin the buyldinge was so long
 letted & at last absolued. Now he telleth
 how many kinges stode in Persie in these
 7. heb. He sayth/thei stode/for that thei
 flourished and appered to themselves to
 stand fast for euer/neuer to be conquered.
 The first was kinge Cyrus/the. 2. Cam-
byses: the. 3. Smerdes one of the Magis.
 The. 4. and rycheest was Darius Histas-
pis called Artaxerxes/and also Ahasue-
rus/which had. 2. sonnes perpes and Da-
rius Longimanus. This Ahasuerus was
 mighty and ryche as ye see by his infinit.

Cyrus.
Camby.
Smerd.
Darius.
Ahasuerus.

The exposition of

perpes &
Darius
Longim.
Brethren

The di-
stribuciō
of p. 7 heb
& of p. 62
hebdom.

tributis in the storye of Esther / & that
with prouoked his princes in conclusion
ayenst the Grekes which for their wittis
and ryches were also the more animated
to fight ayenst the Persians / both their
euill princes / that is / their euill aungels
thervnto so incensing them. But yet shall
ye note it / that Assuerus himself pro-
secuted not this warre / but left it to be
faughten with his sonne perpes / which
waging bataill with the Grekes (his fa-
ther dead) left his brother Darius Lon-
giman to raigne in Persie / which Darius
called the yonger / and haupnge Esdras
and Nehemias his teachers and counsel-
lers / his mother quene Esther beinge a
Jewe / gaue the seconde licence to buylde
vp and finish the citie and temple. And
from the .32. yere of this Darius the yon-
ger brother to perpes to the begynning of
the Romane Monarchie (I iuge) that
we must geue the seconde diuided part of
the hebd. that is the .62. hebd. which re-
cheust vnto the first emproure and coun-
sull Iulius Cesar euen to .47. yeres before
cristis birth / for the aungell (as it appe-
reth by the tellinge and diuidinge of the
nowmbers / and by the processe in p. text /
had euer rather a respect to the begin-
nings / order / and ende of the .4. Monar-
chies

the eleventh Chapter.

178

chyes and especially to those. 3. Monar. 7. hebdom. chyes folowing / & to the affliction of his & 62 heb. chyrche vnder the sayd imperies / then to discontinue the continuance and lynking to gyther of buted, the nowmbers one immediatly to folowe the tother. for he sayth (after he had distributed the first. 7. heb. to the buylding) distinctly and severally in the next Verse (not repeting the former. 7. hebdom.)

And after. 62. hebdomadis cryste shalbe slayne.

Now is it manifest / that after none of all these last and lerned menis accompt (if they folowe the wordis of the text and not repete the former. 7. hebdom.) can the nowmbers be continued immediatly / but must be broken as the aungell breketh & diuideth them. So that this is p sence and mynde of him. That after. 62. hebdom. where the prophete of Jacob shalbe fulfilled / concerning the scepter of Juda to be taken awaye and the Romans to rule the iewes / then shal cryste be bozne & slayne &c. but Jacob sayth not immediatly after p scepter be taken awaye / nomore then the aungell sayth here immediatly after the. 62. heb. cryste shalbe slayne / for it was (I saye) 47. yeres after / and after these. 47. yeres / yet. 33. after ere he was slayne. This miche haue I lerned sence by the

3.ii. eppen.

The exposition of
expending and waying of the text & pro-
cesse thereof/so that if (as Cicero sayth)
oure later cogitacions be wyser then the
former/let the readers be iuges.

Rede Ju
finū. l. 2

The in-
celle of
verpes.
verpes
death.

Now to the text/verpes prosecutinge
the prouocacion by his fathers ryches/
faught ayenst þe Grekis in Europa where
he ouercomen / fled bak ayen into Asia/
where he thus beastely and cruelly lyued
& had a miserable ende. For he toke his
brothers wyf bringe a lyue and gaue his
brothers daughter to his owne sone/ & af-
tirwarde laye by her/ and then he slawe
his brother. He lyeth not which sayd: I
shall biset iniquitie. For these incestuous-
se beastly bloody crueltyes / the Monar-
chy of the Persians begane to shake and
fall/and verpes himself was miserably
slayne of Artabanus the last kinge of the
Parthens. Let this be an example to all

An epā.
ple for al
kinges.

emphours and princes/to be taught to fea-
re God lest for sicke crymes they be the
destruccion of themselves and of their
kingdoms.

Text.

Then shall there stande vp a strong
kinge and obtayn the most mighty empe-
rye/and shall dowhat he lyft. And when
his kingdom hath stonden/it shall be bro-
ken and diuided into the. 4. clymats of
worlde/but not to his owne posterite/nor

yet with that maiestic and power wher-
with himselfe ruled. For his kingdome
shalbe minished and distributed to othere
kinges besydes these 4. or vnto strangers
By these wordis / the aungell describeth
the flourishing encrease and destruction
of great Alexander: For vnder the Gre-
kes / the Jewes shuld suffer yet many pla-
ges. For Alexander himselfe thought to
destroie Ierusalem / but the hygher bishop
coming forth ayenst him meekely with the
Leuitis so gently moued and entreated
the kinge that he was right beneficiall with
greate giftis vnto them. This mighty
Alexander to rule & conquere al the world
was called before the gret horned flying
gote. Him to do what he lysteth / is to ha-
ue a prosperouse successe in all his affay-
res and victories. For he beinge but 20.
yeres olde / ere he was full 33. had subde-
wed all the worlde.

Here be-
gyneth the
3. monar-
chyc.

The by-
springe &
fall of A-
lexander.

Chap. 8.

The Verifying of these propheties de-
clare them to be spoken of god which one-
ly as present foreseeth al thinges to come
And where he promisseth so deliueran-
ce / he sheweth himselfe to tender so that
embrace his propheties. The godly ther-
fore are confirmed lest they fall back from
their profession. But the last part of this
chap. pertaineth to the last parte of this

The exposition of
Monarchie and to this age of the world
declaring what persecucion cristis chur-
che hath and shall yet suffer vnder the
cruel secular & spiritual antichristis & at
laste vnder the turke Mahumete / the spi-
ritualtye yet lordely reigning as it is a pro-
phane proude haithie passion / persecuting
the doctrine of cryst & quenching þe lyght
of the gospel / of the true inuocation in
faith and confidence in the sone of God /
defending by their secular armes idola-
try fighting burning & fageting for their
idols and for their prodigious lecherous
selustie / slaying innocents for the true
doctrine. For vnto their spiritual tyrany
& secular empyour & princes adde their
furious merciles blod shedding, bothe by
persecucion of the gospel and by batayls,
whose pryde and riches be the spurres vnto
all this tumult where in good studies
and letters / gospel and cryste shalbe ne-
glected & at laste a new darkenes & fyre
erfules wiche the miserable mutacion
of kingdomes nowe begune & in brewing.
These afflictions wold god / men wolde
consyder / and before all / aske of god to pre-
serue gouern norissh & encrease his chur-
che. And if ther be any princes which may
heale these woundes / let thā now do their
office / lest cryste in his laste iugement
nolde

What
nowe
shuld þ
cristen
princes
do.

now at hande accuse them guilty dampna-
 nacion. Nowe shulde emperours and prin-
 ces set forth the byble and defende good
 prechers. Now shuld the crysten lerned
 men be sought out to teche crystes worde
 of saluacion. Now it behoueth princes to
 defende the gospel of cryste teching peace
 and not banish and burne the worde of
 praece commanding the true faithful pre-
 chers to sylence and restraining the scrip-
 tures and godly bokis forboden of them
 to be redde of the cristen good peple so de-
 syerouse to reade them for their counfor-
 te in these troubles dayes. Take ensam-
 ple at the said kingis whiche solong as
 thei gaue lycence to the iewes to buyld
 their temple / god gaue them noble victo-
 ries and rest as ye see it in Salomons da-
 yes / but whē thei restrained and forbode
 the buyldg therof thei had their handis
 full of warre and themselves miserably
 slayne. A lyke terribly and troubles face is
 there this daye of the worlde / for inhibi-
 ting the buylding of the churche of cryst
 God sent them his aungel cryste to hit
 them whyles thei were content the iewes
 to edifye their temple. And when thi inhi-
 ted or neglected that good worke he pro-
 uoked one kinge to destroye a nother as
 fozles declare it, There be nowe merue-
 3. illi. lous

the face
of cour-
tis.

~ 13

Alexan-
der p be-
ginner of
p thirde
Monar-
chie.

The exposition of
lous subtile craftinesse exercised in
courtes / insidious wylinesses / couetu-
ose counsels / pryncy studies for promo-
one and one king to destroy another faith-
les fauor flattery &c. Whiche all is cal-
led polityk prudence and pleasauncie but
it muste all shortly be turned into misery
foliesshes and into a calamitouse destruc-
cion. But retourne we to Alexander the
giner of the 3. monarchie and let vs
set him as a glasse before all emperours &
princes to see themselves in him. ye haue
herde of his good fortunes and successe in
so shorte a tyme / whiche translated the
monarchie of the perses vnto the Gre-
kis / as the prophecie was then verifed
with in .200. yerres folowing. But the sa-
me prophecie yet runeth vnto this daye
vpon lyke Alexanders in a perpetual pa-
the to be verifed vpon all the crysten em-
pires and kingdomes which haue so blas-
phemously persecuted and quenched the
worde of their saluacion so mercilesly she-
ding the innocent blode for the Gospel.
Some kingdōs haue felt the stroke of this
worde & moō be lykely to fele the chāges
of their kinges stocke. Let al other be wa-
re of lyke heuery mutacions imminent: the
doore is now opened / that if ye can. God
had endemed mighty Alexander with
grete

the eleventh Chapter.

181

Alexan-
ders gif-
tis.

greate and cleare giftis. It was a great
beutyfull glozre to him/ in that he was
feared and sought to of all other kinges/
endowed he was with impetue / ryches
and many noble victories / and deliuered
from many heuie chaunces and perils of
his owne subiectis. He was also of natu-
re very stronge / hardy / and in counsell he
passed the wysest / he could iuge and fore-
see what was euer for the beste / he was
prudent / comely / princely / affable ientle /
and amiable / he loued iustice and punis-
shed the malefactors. No prince lyke him
in vertue morals so long as he was in
a right mynde. But he acknowledged not
god to be the auctor of them. And therfore
of pryde and wealynes gaue himselfe vp
vnto his owne lustis as to eating & drin-
king delicately and immoderately & vnto
voluptuosnes of his bodye to be pam-
pered vp to satisfie his lybidinose fleshe.
And beinge drunken / he slew his mooste
eneye and necessarye frendis / and was
most cruell ayenst them / which did him
most faythfull serulce. Then he polluted
himselfe with lecherie vnto these foule
crymes he added contumelyes and cruel-
ty ayenst god / he beleued himself to haue
a certeyn diuine prerogative and power
aboue all men and god to (as wold yet so-
me

The exposition of
me pestilent flateringe fryers and prela-
tes put it into emproures and kinges hea-
dis) he acknowledged not himself to haue
had done so noble actis and escaped so
greate perels by goddis helpe onely/ but
attributed this glory & prosperite to his
owne wysedom dignite royall/ to fortune
and to his owne policie/ power and ryches
He wolde come forth some tymes discol-
ored lyke Jupiter Hammon all in glyte-
ring yelow golde/ and eft sone as Diana
wolde he dailey most lasciuiously and fyl-
thely among women. Wherefore there fo-
lowed the most heuey punishments. For
ere his kingdom was set in ordur he dyed
in his drunkenes banthettinge with his
whore. And at this his wretched fall/ all
his familye and kinred was also throned
downe, for anon after / Olympias his
mother/ his sister and his two wyues and
his two lytle sonnes were slayne of his
owne minnids and playe felowes. What
ensample of manis inconstancie can be
clerelyer set forth? For this so mighty &
clear a kinges stock and familye cold not
fynde a faythfull frende to defende him/
after his death/ no not one in all the worl-
de/ no not among them unto whom him-
self had geuen so many giftis and prouin-
ces/ and whom he had brought by & pro-
moted.

moted. For Cassander the sonne of Antipater which was brought vp of a chylde / and promoted of Alexander slewe Olympias Alexanders mother / & after he slewe Roxonem & his sonne called Alexander and his tother sonne Hercules borne of Berseus. The gouernour of y^e Sardinie slewe Cleopatram his syster. These calamities came not to Alexander and his house of chaunce / but of the wrath of god and all to monissh lyke kingis in tyme. Many synnes god punisheth in this lyfe / let vs thinke vpon the iugement to come where eternall paynes be prepared if we amende not. The transitory shortnes of this lyfe shuld moue princes to be ware and repente and set the feare of Gods maiesty before their eyes. Remember mortall princes / ye be but dust. you be no gods. God will shortly intercept your brethe / whose rewarde is euerlastinge dampnation / if ye repent not.

Alexander reigned .7. yeares after he had slayne Darius the laste kinge of the Medes and Persies. And then the Greke Monarchie susteyned greate batailles trouble and slaughters and was torne and rente (as hath the text) into many and sondre dominions of strange kinges / Alexanders posterite cleue extinct.

Then

And now
ye kinges
beware
be wyse.

The exposition of

Then there arose bloody battails betwixt
the kingis of Asia and Syria and Egypt
all in the same Monarchie / neuer ceas-
singe cruelly shedinge eche others blode
Untill the Romans weyinge stronge / be-
gane to set in fore / and so at last cōquered
the Grekis / the Assyrians and Egyptians
And thus was the worlde .47. yeris befo-
re cristis birthe deuolued into the fourth
Monarchie called the Romane and last
empyre. from Darius Longimans death
to the begininge of the Romane Monar-
chie / which was .409. yeres / but especial-
ly from a non aftir the death of Alexan-
der when the kinges of Syria and E-
gypt thus cruelly destroyd eche other / yea
maye be sewer the Jewes had euill resie:
for their lande laye in the midde waye
betwixt Egypte which is south from Sy-
ria. So that the Jewes were euer ouer-
runne and depopulated of both þ hostes /
now of the Egyptians and then of þ As-
syrians & Grekis. Alexanders kingdom /
aftir his death was broken and diuided
into the .4. parties of the worlde / or win-
dis of the heuen / subuerted and distribu-
ted to alliaunts / that is into Syriam / E-
gypt / Asiam and Grece. By the strange
dukes and kinges of these .4. kingdoms
which serued Alexander are vnderstan-

The situ-
acion of
Iudea.

den Seleucus king of Syria / Antigonus
of Asia / Ptolomeus of Egypte / and Ari-
deus of Grece / yea they diuided all the
prouinces of the hole Monarchie among
themselves / and then they faught who
shuld haue all / thus was his kingdome
broken and dispersed. So greate calami-
ties were there after Alexanders death
by the reason of so many perpetuall ba-
talls / that Demades very aptly compared
the powr and hostes of dead Alexander
to the dygged out eye of Cyclopus.

These examples I reherche / that sicke
punishments might warne princes and
moue them to modestie and to feare god.
Remember that cryst sayd: Without me
can ye do nothing. Amende therefore your
lives and be mercysfull to the poore inno-
cents / or els loke for no fauore / but for the
vengeance of God to be powred forth
shortly vpon you. Darius Longiman rai-
gninge at Babylon / whylis his brother
perpes faught in Europa ayenst þe Gre-
ks / gaue licence and commandement to
the Jewes to retorne and finishe their
citie and temple. (for it apereth Esdras
& Nehemias to be of his chelf counsell)
And therefore his fortune agreed with his
vertew. for God defended that modeste
and beneficiall kinge vnto his chierche /
helping

The exposition of
helping him in his gouernace and defen-
ce of his realme. Let emproures and kin-
ges folowe this godly kinglye fact in redi-
fying gods cite and temple / which is his
chirche by settinge forth trewe prechers
and teachers to redifye the walles of Je-
rusalem. The text

psal. 51.

Sept.

Ptolom.

Lagi. kin

ge of E.

gypt / to.

named

great &

Sotir.

But the southe kinge / one of Alex-
anders princes shalbe mightye.

This southe kinge one of Alexanders
cheife capitaines oz dukes brought vp of a
pooze soldyer / was called Ptolomeus the
great and also Ptolom. Sotir / that is a
greate saulour / but yet all Syria / suffered
all thinges contrary to his name. For this
Ptolomeus the sonne of Lagi gouerned
Egypte which was south fro the Jewes /
and was a mighty king and vexed sore
Syrians and Jewes. For vnder a fran-
delent coloz to sacrifice he entred into
Jerusalem vpon a saboth daye and cruel-
ly dealt he with the Jewes leading awaye
many thousandes captiued. Pausanias
telleth that he left after him sonnes / Phi-
ladelph / Ceraunion and other. Polybius
affirmeth him to haue dyed almost. 40.
yeres after Alexander.

Text.

Contrary to this kinge shall there
be another mightye one and ouercome him
whose dominion shalbe right great & am-
ple. This

the eleuenth Chapter.

This kinge was the north king Seleucus Nicanor of Macedon the sonne of one duke Philip/which was not therfore called here so mighty in dominion ouer so great an empyre because that after the deth of Perdyk the gouernor of Babylon & because he ouercame Antigonus fightinge ayenst Syria and his sonne Demetrius/ and in the front of the bataill ouercame & slewe Eystmachus/ but for that he being slayne by waies by the alwayt layinge of Ptolome Ceraunio the brother of Philadelphus/ left the most ample kingdome to his sonnes/ that is to wete the kingdome of Babylon / Persie / Mede / Bactre / Parthie / Asie / and parte of Syria. This man was not hurtfull to the Jewes / but suffered them to kepe and vse their owne lawes. Josephus to wytnes. Now procedeth Daniel the kinge of Asie & Macedonie / that is / the west and east kingis omitted / in his prophecie of the kinges of Syria and Egypte : because that betwixt these two kingdōs / Judea was situated / and was well. 300. yeris beyed molested & greuously persecuted & shaken in sondre of them boeth. But before we declare Daniels prophecie / we shall in order / one ayenst another / set the names of these kingis of Syria and Egypt / vntill we come vnto Antiochus

184

Seleucus
Nicanor
Macedon
kinge of
Syrie.

Seleucus
his deth

The exposition of
Antiochus Epiphanes the very scourge of
the Jewes.

The kings of syrie north. The kin. of egypt/south
Seleucus Nicanor. Ptolomeus Lagus.
Antiochus Soter. Ptolom. Philadelphus.
Antiochus theos his wyf/ Bernice his daughter.
his sonnes Seleucus Antioch. Ptol. Euergetes his son.
Callinicus Hierax his sonnes Seleucus Cerau-
nius/ Antiochus the greate/ his sonnes/ Ptolomeus
Philopater. Seleucus Philopater. Antiochus Epi-
phanes/ his sister Cleopatra wyfe to Ptolomeus
Epiphanes. Ptolom. Philometer his sonne.

Text. But after a feweyeres thei shalbe
confedered. For the daughter of the south
the kinge shalbe geuen in mariage & be
brought to the northe kinge to make the
peace and concord: but this humane po-
licie and strength shal not longe endure/
neither shal hir fead or yllwe stande/ but
bothe she and thei that brought her thither/
ther/ hir sonne/ hir parent and houshold
deshalbe all betraid and destroyed in short
space.

Here ye see the Unhappy channeces
that folowe the humane pollicie of them
that persecute gods peple/ albe it their co-
unsell and pollicie appere neuer so godly
before men. What might seme more god-
ly then by mariage and affinite to confir-
me concord and to make peace and friend-
ship.

Ship: Bernice the daughter of Philadel-
 phus king of Egypt was geuen to Antio-
 chus king of Syria to make the peace
 for these two kinges had ben longe at
 warre/and Ptol. Philadelph had lost cer-
 tain cities in Syria / whiche cities he
 thought by this gifte of his daughter/at
 length to recouer. But all was in vaine.
 For this Antiochus repudiated his owne
 wyfe called Laodice mother to Seleuco
 callinico and to Antioche Hierax / & ma-
 ried Bernicen. Which maryage and re-
 pudiation or diuorce from his firste wyfe
 was the occasion of grate mischefe and
 murther. For Seleucus Callinicus at the
 perswasion of his mother Laodice slew
 Bernicen his stepe mother with his yong
 sonne / which murther was the occasion
 of many a bloody bataill as ye shall see he-
 reafter. This Ptolomeus Philadelph. was
 he that instaured the lybrary in Alexan-
 dria / byeringe the. lxx. interpreters to
 translatethe. B. Bookes of Moses oute of
 Hebrew into Greke. This prophecie was
 not onely spoken of these kinges / but also
 of other folowinge them. It is not long
 agoe sence somkinges gaue theire daugh-
 ters to foreyn kinges in maryage to concili-
 ate amitie / and what succeeded therof
 they neuer sence agreed well. Albeit Pto-
 lom.

The exposition of
Iom. Philadel. was a Dainglorious & bl.
close courtuouse kinge / yet did god vse him
as an instrument to serue his glozy in ste.
ringe him vp to cause his scriptures to be
translated and reserued for euer in lybra.
ries. This Ptolom. thought by this ma.
riage of his daughter at lengthe by his
posterite to ioyne all the hole kingdō of
north to his owne realme of Egypte / and
gaue in dowrye with Bernice the lande
of Jewrye. Antiochus toke hir and repu.
diated his owne former wyfe Laodice &
vsed hir as a concubyne. But at last she
beinge weary of that lyfe / poysoned him
for his labour and caused hir sone Cassi.
nium to slaye Bernice with hir yonge
sone / and did sette Cassinim in his fa.
thers roome to be kinge of Syria / wher.
fore this humane policie and confedera.
cion stode not long / nether might Berni.
ces seed enioye the kingdome of Syria.
Also the men that brought hir thither
which shulde haue defended hir and hir
issewe / all were destroyd / & hir housbon.
de to / which all shuld haue bene hir staf.
fe / parents and comforters.

Text. And then shall there stande vp a no.
ther of hir stok to come into hir place /
which shall come with an host ayenst the
kinge of the north.

This

This man was Bernices brother/nephew
kinge of Egypt/called Ptolom. Euerge-
tes prouoked to reuenge his sisters & his
nephews deathes. He came with a great
power ayenst Callinicus kinge of Syria.
He shall come (sayth the aungell) and ob-
tayne many great cities of Syria/ he to-
ke awaye much treasure and images. And
therfore sayth the repte.

¶ And shall inuade his stronge cities
and castels/and in them he doinge great
and cleare victories and feates of warre
shall obtayne his purpose. And carye a-
waye captined into Egypte their gods/
with their rulers and most dere and pre-
ciousse plate and iewels of gold & syluer.
And for a fewe yeres shall he stande se-
uer at rest from the north kinge.

Repte.

This kinge of the south/Ptolom. Euer-
getes (his sisters death thus reuenged)
returnd sodenly home into Egypte/by
reason of sedicions and broyles wroughte
in his absence/so that at his retourne/he
was compell'd to make peace and to take
trewe in Belruco/Callinico. And at this
tyme/Euergetes commanded Jewrye to
paye him tribute/ and was without war-
re certayne yeres at reste from the Sy-
rians. And therfore sayth the aungell.

a.ii.

After

Text. The expoficion of
After that the kinge of the south
shall haue thus inuaded Syria/ he shall
returne into his owne londe ayen for fere
of sedicions there in.)

But Euergetes first obtayning & chel-
fest & strongest holdes of Syria did chase
Seleucum out of his fathers Philadel-
phis kingdom and place for kyllyng his
sister and toke from him a greate part of
Asia/ he robbed his tempels and spoyled
his londe ere he returned. Now did An-
tiochus Hierax fight ayenst his brother
Selcuco/ which Hierax ouercomen and
fleyng into a wildernes was slayne. And
Seleucus casten of his horse dyed. This
was the miserable ende of these 2. wyked
brethern not raigninge skant. 3. yeaeres.
This story toucheth the aungell/ because
that betwixt these rauishinge hals
thus spoylinge and slayinge eche other/
Judea lying in the middes amonge them
was raged pilled and robbed vnto the
bare bones.

Text. But 3 sonnes of him set on fyre shall
gather a mighty houghe multitude into an
hoste. And one of them coming as it were
a vniuersall floude flowing all ouer shall
come vpon him/ & go thorow his realme
& come ayen pcesinge and ptesinge euen
vnto his most strongest castles.

The

The two sonnes of Seleuci Callinici Antioch
king of Syria/whiche sonnes were Seleu. fighteth
cus Ceraunius and Antiochus the great ayenst
thus set on fyre/came with this so great Philo.
an host ayenst Ptolomeum Philopaterem pater.
the kinge of Egypte. This one of them
here mencioned was Antiochus & greate
and ayer of the hale kingdom of Syria af-
tir that he had ouercomen Mithridates. For his
brother Ceraunius & trayd in Asia/dyed
in p'tyme of this bataill. Antiochus ther-
fore coming with so great an host recone-
red and oppressed many cities in Egypte
and in Phenicia which were subiect to &
Egyptes. Here he came vpon him/that is
vpon Ptolom. Philopater king of Egypt
lyke a floude (and as Polybius wyrteth
describinge the begininge of the gestis of
Antiocho) with thre score thousand fate-
men and. 6000. horsemen brought vnto
Raphia the king of Egyptes most strong
citie /where ayenste him he pitched his
tentis/where the bataill faughten/An-
tiochus had the Victory & rehouered his
former lost cities. And here were the Je-
wes compelled to change their lordes &
gouerners/in which mutacion what de-
uocions and how greate losses and afflic-
cions thei suffered/ye maye well coniecter
for whose heuie cause and persecucions

The exposition of
to be known / the aungell thus proph-
cieth. But how Ptolom. Philopater with
might and strength repelleth this vio-
lence / it foloweth.

Text.
Philopa
aynst
Antioc.

Then the south king shalbe prouo-
ked with anger / & shall led forth his host
to fyght ayenst þ north kinge which shall
bring forth in bataill an infinite grete
multitude whiche multitude shalbe de-
lyuered into the south kingis handis /
whiche harpyng awaye this multitude /
shalbe elenated with a proude herte / be-
cause he hath thzone downe and goten so
many thousandis. But this victorpe shall
not long stand fast.

Now is the bataill treated which Pto-
lome Philopater kinge of Egypt faught
ayenst Antioche þ great. Philopater was
wealy and proued & anon angred and so-
ne moued to warre / here he hath þ victo-
ry of Antiochus / and therefore was his
herte so puffed vp / that he had thzone down
so innumerable an hoste and recouered
his lost citie / for now he thought to ta-
ke his ease in all idle lustis at home. Justi-
nus wryteth. That Philopater might ha-
ue depriued Antiochus of his kingdome
now / if his better we had holpen his for-
tune. Sed vincere scis Hannibal / Vti vi-
ctoria nescis. Oh Hannibal / thou knowest
how

how to haue Victories / but how to vse and
kepe thy Victories thou knowest it not.
Iustinus in his. 29. booke / sayth Ptolome
to be tonamed Philopater of a contrarpe
facte / for that his father and mother slay
ne / he gote Egypte. Wherfore an euill
tree must bring forth euill frutis. For Phi
lopater returned home / slewe his owne
wyfe Euridice which was his owne sister
all the nightis continually was he geuen
to whordom and the dayes to banketing.
He permitted his man concubine Aga
thoclem / and his woman concubine Aga
thoclem to rule Egypte / oh what maner
a ruler had then miserable Iudaea: But
this his Victory stode not long sewer and
faste. For he lyued not long after but had
a miserable ende. By his lyfe he caused þ
Jewes to be rent of elephants. In theis
dayes were the Jewes greuously afflic
ted and scourged. For first they had ioy
ned themselves with Antiocho þ greate.
After that / were they tayed and mulcted
of the Egyptiōs / and thei that were then
in Egypt were cruelly handled.

For the kinge of the north shall yet
come ayeen vpon him bringing forth a gre
ter host then before / and after a fewe ye
res shall he come ayeenst him with a migh
ty greate cōpany strongly prouided with
a.iii. greate

Text.

221
The exposition of
greate ryches.

This is the propheete of a new bataill
by Antiochus the greate ayenst Ptolom.
Epiphanem/the sonne of Philopater now
dead. For a non after Philopater beinge
dead/and his very yonge prince Ptolom.
Epiphane left behynde him/ Antiochus
moueth bataill agen ayenst Egypte. But
here was Antiochus commanded of the
senatours of Rome which had taken a tuti-
cion of þ yong prince to let Egypt alone.
Which thinge he heuely tainre/iorned
himself confedered with Hannibal and
Philip kinge of Macedo: but yet was he
ouercomen of the Romans/and was com-
pelled to geue ouer not onely þ hole Asia
vnto the mount Taurus/But also geue in
pledge to the Romans his sonnes Antio-
che Epiphanem and Demetrium.

Text.

But in these dayes many shall re-
siste and ouercome the king of the south.

For albeit the Romans had taken the
tuticion of the yonge fatherles prince of
Egypt/yet be these tutors oftyn tymes ve-
ry slowe. And therfore ceased not Antio-
chus now confedered with Hannibal and
Philip Macedo which sent ayed to Antio-
chum to molest the yonge prince Ptolom.
Epiphanem/and by the wayes were the
Jewes most greuously vexed both of the
Syrians

Syrians and also of the Egyptians.

¶ And the cruell men of thy nown pe- Tempt.
ple euen many bakfallers from the lawe/ Jsa. 19.
shalbe pufte vp and extolled/ & all to ful-
fyll the prophecie of their owne fall/ & to
be all to broken.

This Verse declareth / the impietie/
vngodly cruelty/ and the forsaking of the
lawe of god to be the cause of the calami-
ties of þe Jewes. For he cannot suffer the-
se synnes of his peple which sayd / I shall
diset their iniquite &c. Here he paynteth
the wyked bishops of the Jewes which
being both cruell and forsakers of Gods
lawes/ pufte vp with pryde seduced & dre-
we after them many Jewes into lyke syn-
nes / for their fallinge bak from the lawe
of God. When Antiochus burned the bo-
kis of Moses and commanded the keepers
of the lawe to be slayne. Machab. 1. they
were the Jewes a frayd: and especially
the bishopes and hyghe preistes/ & they
fyll bak quyte from the lawe which shuld
haue geuen example of constancie & god-
lynes animating and exhorting other to
standfast in the feare of god cleuinge to
his promises by faith. These bishops we-
re Jason / Onias / Menelaus / one procu-
ringe the death of his owne brother that
he might haue his bishopye. Onias is
many

Onias
an apo-
stata.

The exposition of
many lykebackfallers from god/fled into
Egypte/where/in Heliopoli they buyl-
ded them a temple and altars/and vsed
there religion as they were wont in Je-
rusalem/whom god had directly coman-
ded to haue but one temple/one taberna-
cle/one altare/no where els to be any
buylded but in the londe of Canaan. For
so knew God the consent of his doctryne
to be the better kept. For he had decreed/
from what place his voyce shuld sowne/
be hearde/& caried ouer the hole worlde.

Text.

But yet shall the king of the north
come and cast vp bulwerkes about their
cities and take his moste strong townes.
nether shall þ south armes stande ayenst
him/nor yet maye his most stronge & cho-
sen soldyers resiste him. For he cominge
thus vpon him shall do his luste/noman
withstandinge him. He shall also inuade
and stande strong in that most pleasaunt
& desyered lande which shall yelde them-
selis into his handis. Also Antioch^s shall
turne his face vnto Egypt to get the ho-
le realme. For vnder the colour of a pra-
ce makinge he shall geue his most feyer
daughter in maryage to the yong father-
les prince to destroy him/ but it shall not
so come to passe/nether shall Antiochus
haue the south kingdom. After this shall
Antio

Antiochus turne himselfe to the eyelon-
dis and take many of them. But the prin-
ce or counsell of the Romans shall com-
pell him to ceasse with rebuke and shame
so that he shall not do this traitterous Bi-
lanye to the yonge prince of Egypt. Where-
fore Antiochus shall turne himselfe to the
defences or holdes of his owne londe/
where he shall smyte himselfe ayenst an
harde stone and fall neuer to be fownde
ayene.

The aungell returneth to Antiochus
the greate / yet ayen inuading Egypt ther
to haue goten many of the yonge princes
cities. Nether might the yonge chyldes
armes called Ptolom. Epiphane resist
him. Here were þ Jewes beyed greuous-
ly on both sydis. Here Judea is called the
most pleasant desyered lande / not onely
because it flowed with mylke and honey
(as Moses sayth) but also because that
god did not so to any nacion as he did to þ
Jewes. Antiochus inuading Judea stode
stronge in it / when he did put Scoba the
yonge prince of Egypts deputie a capti-
tayne w all his host out therof to flyght.
Which Scoba ouercomen / Antioch⁹ ma-
de the Jewes tributaries to him / yilding
themselves to antioche vpon the condi-
cion to kepe styll their religion. After that
Scoba

psal. 147

The expofition of

Scoba was flayne of Antiocho in Jewry/
 & the Jewes brought vnder his tribute/
 he maketh yet a nother blage into Egypt
 vnder the colour to marye his daughter
 Cleopatra to the yonge prince Ptolom.
 eptiphane. The iewes fained themfelues
 to be Antioches frendis and to receyue
 him into Ierufalem. Albeit the knew it/
 and were glad then / that the Romis pre-
 pared to refist him. Nether was it but dif-
 fimulacion on Antioch^s part. For he had
 decreed to diuylde the tribes of Jewrye/
 parte to be geuen with his fayr daughter
 Cleopatra in maryage to Ptolom. Epti-
 phanes yet but a yong chylde in a maner/
 and the tother parte to receyue to hymfelf
 into his owne realme annexed. He wold
 mary his most goodly fayer daughter cal-
 led filla feminarū / for hir excellent beuty
 (albeit the Hebreus vse the same phrafe
 for euery woman) to the southe yong prin-
 ce / that yet by fliche means he might sette
 in his fote to gete þe southe kingdom into
 his posterite / but it fucceded not. For af-
 ter Antiochus death there folowed a grea-
 te inclinacion and losse of the kingdom
 of Syria. He fayned to go a playne waye:
 but he entended decrite to the yonge prin-
 ce / & yet fayled he of his purpafe. For his
 daughter after ſhe was maryed / quene
 Cleopa.

Cleopa-
 tra filia
 femina-
 rum.

Cleopatra loued beter hir king and spon-
 se Ptolom. Epiphanes / then hir father
 Antiochus in this case / and not to de-
 stroy hir housbonde that þe realme might
 come into hir fathers handis. This daye
 lykewyse had leyf the spiritualte geue
 their most fayer daughter diuitias to the
 emperour and kinges of Egypte / for a de-
 ceitfull colour then to kepe her styl / that
 yet at last thei might obtayne ayene their
 olde kingdom / that is the seculare & spi-
 rituall autorities & powr ouer princes to
 do what thei lyst / as thei were wot to do /
 but it shall not succede. Religio enim pe-
 perit diuitias / & filia deuorauit matrem.
 for religon brought forth ryches and the
 daughter hath deuoured hir mother.
 Then Antiochus turneth his face to the
 eylands sayling into Grece / ther to fight
 against the Romans / where by Hanniba-
 lis and other menis helpe he gotte Rho-
 des and other cities to helpe him ayenst
 the Romans. But the consull of Rome re-
 sisted him and did put him to a shamefull
 rebuke and made him to crosse and to be
 content with Syria / and to yelde Asiam
 to the Romans / with the charges of the
 bataill and to rendre to them the shippes
 the captiued / and all that fledde to him.
 Wherefore (sayth the aungell) he shall re-

Diuitie
 & daugh-
 ter of re-
 ligion
 hath de-
 uoured
 hir mo-
 ther.

Attilius

Liuius
 Decade 4

turne

Antioch
& great
slayne of
his owne
subiects.

The exposition of
turne home with shame / he shall be smy-
ren ayenst the roche and be also broken in
his owne fall. For now Antiochus retur-
ned into Syria / for very pouertie robbed
a ryche temple of Jupiter dyndymet whe-
re / of his owne peple he was wretchedly
slayne. This was the ende of Antiochus
the greate which lyuing wold neuer ceas-
se from warre and yet faught he euer vn-
happely. For the dukes of pong Ptolom.
perceyued his fraudelent entet in geuing
his daughter in maryage / & therfore got
thet the Romans to be the princes defen-
ders for that tyme. It is therfore the de-
struccion of many realmes to moue bataill
not necessary nor iustly / namely fortune
frowninge vpon them. And therfore this
it is that the aungell sayth in the ende:
He shall turne himselfe to the helpe & de-
fence of holdes of his owne londe in Sy-
ria &c. For in this his shamefull flyght
from the Romans with so greate losse and
rebuke / he for nede robbinge the temple
was miserably slayne of the comon peple.

Text. And thereshall succede him a By-
le couetouse extorsioner and plecter of
the peple exactinge greate tributis vn-
worthey any princely honor / he shall be so-
ne slayne / but not nobly in any open ba-
tall.

The

The description of Seleucus philo- **Of Se-**
pater the sonne of greate Antioch⁹ ratg. **leuco**
ning but a shorte tyme/his two brethern **philo-**
Antiochus Epiphanes and Demetrius **pater,**
yet kept in hostage for pledges at Rome.
This Seleuc⁹ is here called a Byle que-
stor that is a Byle extorsioner a byber a
piecker poller &c. a man nether valeant in
warre nor defender of his country/ but a
cowherde nether armed with lawes nor
defender of iustice/ but an idle vnprofita-
ble prince and a very idle belly burden of
the erth. This Byle questor was made
awaye shortely by the fraudes of his bro-
ther Antioch⁹ Epiph. being in hostage at
Rome/ that this deuyl and subtyl serpē-
tine anticristen Antiochus might enioye
his kingdom. This description oughte di-
ligently to be noted. for it is and shalbe
the very face of the present gouernances
in these oure last dayes. for of sicke coue-
tuose cruell tyrants / idle extorsioners/
pieckers/pollers/bybers/folcs idle belly
beastis / not defending good peple nor mi-
nistringe iustice and iugement / nor saffe-
ring honest maners nor holysom doctryne
to be taught / but with great rapes rpy-
ses loone prestis neuer to be repayd / thus
beggering their empires and comde / the
money euyl spent after their owne synfull
lustis

The expōsicion of
 lustis as do comonly the courtis of em-
 prours kinges and quenes / of sicke idle
 Byle questors shall the last kingdome of
 the worlde be gouerned. This Byle Se-
 leucus commanded the temple of Jerusa-
 lem to be spoyled / as now at last shall the-
 re lyke Byle questors gather into their hā-
 dis all the ryches of the Popis churche.
 If ye compare this image vnto the laste
 age of the worlde / ye shall perceyue: the
 aunger not to haue onely prophesied of
 Seleucus but also of the later kinges and
 emprours of this worlde / and to haue set
 forth the calamities of the churche of cry-
 ste in these later dayes / that we might
 knowe the synnes of the spiritualtye & of
 their idle impes to be worthely plagued of
 the secular Seleukes / which both togy-
 ther shall persecute Christs poore flock.
 And yet shall god deliuer his from both
 their bloody mouthes. These Byle que-
 stors shall dayly inuēt newe kindis of ec-
 cyses and exactions to pyl and empouet
 their comons / as hitherto haue þe bisshops
 done in beying / possyng and pilling their
 diocessans / priestis / persons / abbels & spi-
 ritualty / tyll there shall come the thirde
 hyght and swyfe awaye both frogge and
 mouse. Litle rememberd they that Ioan
 Baptist cōmanded them to be cōtent with
 their

Note þ
 fable of
 Bisope

theirowne stipendes. They contempne
the example of Achab whom God so pu-
nished for taking away Naboths Vine-
yarde. Thei shulde spare the possessions
and goodis of thei subiectis and dioce-
sans that þ peple might haue to setforth
thei chyldren to scole and to letne them
honeste and vyle occupacions and that
thei might helpe thei godly kinges/em-
proures & trewe prechers in tyme of nede
ayenst foren incursions. But (as I sayd)
let vs know these open plages to be iuste
punishments of the peples synnes & war-
nings to excite them to godlynes/and to
commende the congregaciōs to gods cu-
re and to mitigate these cruell open tyra-
nies/and to sende vs wyse rulers/iuste/
strong and happy princes studyinge for þ
profit of thei comons/& to geue vs good
bissshops/to ordeine the churches and not to
ouer them/and to setforth and illustre the
gloze of god/and not to obscure it.

¶ But him there shall succede a con-
tempned persone nothing esteemed to ha-
ue had beie kinge or thought to haue had
the kingly honoz/but yet shall he gete it
by giftis and come in quietly at his plea-
sure and obtayne the kingdom by flattery

In this king is described and figured
Anticriste to raigne both in the secular
kinges

Text.

Of Antiochus Epiphanes

Of Antiochus Epiphanes kinges and emproures and also in the ecclesiastik forte in these lasle dayes vnto the worlds ende. Let vs therfore beholde the begininge / the successe / and ende of this anticristen Antiochus / which to come to the kingdom / slewe his owne brother Seleucus as did Jason slay Onias the bishhop to obtayne his bishhopryke. And haue there not bene lyke pagents playd emonge emproures / kinges / popes preistis and bishhops / one to succede another. Antiochus his begininge was vyle and cōtemptible not loke for to be king. For he was in presone at Rome left in pledge of his father / nether asked of Syria nor lawfully called to be their king / for his elder brother Seleucus had nold a sonne aloue to succede him. The aungel therfore calleth him a contemptible or an vnesteemed persone / for that he wanted auctorite / that is vertue / felicity / vnloked fore of the peple. But god did set him in auctorite and place to be the instrumēt of his wzath. For whosoeuer shall well rule and be obayed of his peple / he must nedis haue auctorite / which onely God createth / witnes Solomon saing. An eye seinge and eare hearinge both be of God. Albeit therfore this antiochus was subtyl and a bolde warper / yet because he

wanted

Prou. 20.

wanted þ iust auctorite before men/ that
is he was vnjust/outragio⁹ cruell/vicious
se/he was called of the aungell a cōtemp-
ned dyle vnestemed wretchē. He therfore
what by deceitfull fraude / flaterye and
fayer false promises/gote the fauour of þ
romans to defeat his brothers sone of the
kingdom. But will ye see anticryst in his
proper colours: He shall come into his
auctorite and place of himself vnsent of
god/nether entreteth he in by the doze/but
lurketh a wolfe vnder a lambes skynne.
What a glittering shewe of honesty/Bet-
twe/godlynes and holines sheweth and
pretendeth this horned beast: vnder how
many holy pretēces to suppress heresy
seditions and to abolishe false religiōs/
yea to abolishe anticryst himself to refoz-
me the churches and plante the gospel
playth he anticrystis parte in stablishing
false doctryne and falser religion and in
suppressing the trewe gospel: vnder the
colour of preching the gospel purely and
sincerely/he burneth & banissheth all tru
sincere and pure prechers of it. Hath not
Mahumete and the popes by these subty-
le fraudis goten their kingdōes: Thei pro-
mise to teche & declare the lawes of god/
but thei preche their owne dead deuillish
dremes. Thei wyte themselves the most

Anticry-
stis feau-
des.

Of Antiochus Epiphanes.

Holy headis and Vicars of the catholike
chirche of God/But thei be the most pro-
phane cheistains of sathans synagoge.

Thei pretend rightwysnes / & worke all
mischeif. Thei fayn peace / and be the au-
tors of þ most vniust bataills. Thei prai-
se and preche mercye and good workis /
and be theselues the most cruell merci-
lesse tyrants and shedders of innocēt blo-
de / spendinge the goodis of the chirche
& substance of the poore vpon their owne
fleshly lustis and dittye doinge sakes.

Thre thinges be here expressed. first he
is not called. Secondly / it came pros-
perously to passe with him to raigne.

Thirddly he obtained all thingis by mut-
ther / fraude and flaterye. He was fatte
inferior to his father antiochus the grea-
te both in powr & fortune. He was a sub-
tyle deceiver / a fayer false promiser / a fla-
tterer / a vicious lecherouse persone / coue-
touse / graceles / bolde in mischeif and pie-
teles.

Text. And armes shall come lyke a great
rysinge sea before him / & they shall be ouer-
whelmed of him / yea & euen þ prince him-
self which was confedered with him.

By these arysinge armes be signified
the princes of Syria & Egypte / but chiefl-
ly the capitains of the hostes holdinge
and

and keepinge the cities in Phenice/which
lyke a swelling sea came rysing by ayenst
this Antiochus Epiphan. which armes
had then leauer ether Seleucus his son-
ne the Syriam/or els Ptolom. Philome-
tor the Egypte prince and sonne of Cleo-
patre sister to this Antioch? to haue rai-
gned then this contempned Antiochus
Epiphan. This prince here confedered
with him was Ptolom. Philometer Cleo-
patras sonne and king of Egypt. All the-
se armes and princes (saith the aungell)
shall this wiked Antiochus ouerwhelme
and ouerflowe them lyke the diluue of
Nohe. Hitherto hath he described the be-
gynninge of the raigne of Antiochus Epi-
phan. now shall ye see the middis of his
raigne/that is to wit/his. 3. expedicions
or viages/of þ which/one was into Phi-
nicen/ & the other two into Egypt ayenst
his sisters sonne Ptolom. Philometor.

For after that/he shall make an in-
sidiose confederacion with him/he shall
come by and ouercome him with a fewe
folke.

That is to saye: Albeit antiochus Epi-
phan. shall make a deceitfull confedera-
cie with his neuey of Egypt/yet shall he
inuaide Phenicen þ rycheest prouince that
his neuey had. And for that this antioch?

Text.

Of Antt
och? first
viage in-
to Phenit
ce/ Tyro
& Syria.

6. li.

his

Of Antiochus Epiphanes.

His auncke was naturally rauishinge
and wolueshe/ & because of his prodiga-
lite & profusions of giftis/ he might not
spare other menis goodis/ he toke awaye
here and there the ryches of other men/
and the tresure of the temple/ and made
sale of all things. But first he came craf-
tely to his ney to be cōfedered with him
as an vnckle to take the tucion faynedly
of his neyve/ & lest he shuld be suspected/
he came with a litle company into Egypt
but vnder this colour he inuaded Phenice/
robbed and spoiled the cite of Tyre
the most ryche cite of all.

Text.

And he shall come fortunatly & ta-
ke the moste ryche cities and plentiuouse
places of the region/ and shall bringe to
passe those thinges which nether his fa-
thers nor grandfatheres coulde not/ the
proyes/ the spoyle and the stolne ryches
shall he shater amonge them/ he shall al-
so imagine and inuent gyles and fraudes
that at his awaited tyme he might inua-
de & take the strongest cyties and holdes.

This prouince where in he so happely
toke the most ryche cytes was Phenice/
wher in were Tyre & Sydon with other
ryche townes/ which prouince was some
tyme belonging to the Syzians/ but then
was it the Egyptiades and belonged to his
ney

neuey Philometoz. The tresures and ryches of this prouince he caried awaye & skatered them prodigally to make him frendis and to hyer soldyers. Here maye ye see how clerely god sawe before and so certeynly tolde euery thinge to come.

Then shall he extende his strengthes and mynde ayenste the south kinge with a greate and mighty hoste. And the south kinge shalbe prouoked to make battail ayenst him with also mighty an hougge hoste/ but yet shall he not withstand him/ for thei shall betraye him.

Now had antiochus that ryche prouince of Phenice & made him frendes with the spoyle. Wherfore he exalted with so lukkey a successe and begininge/ thought to inuade Egypt with a greter host then he inuaded Phenicen. But heare the occasion of this warre. His neuuey was now but yong and had two chelf counsellers/ called Leneus and Eulatus which wolde nedis haue ayen Phenicen with the cities thus by fraude taken awaye of Antiochus. Whose counsell antiochus perceyning/ gotte this greate hoste to inuade Egypt rather to haue all then to lese that at he had goten. And here antiochus studied how to corrupt his neuter counsellers & dukes with money to obtayne his pur-

pose,

pose,

Text.
antiochus
first Dia.
ge into
Egypt.

Of Antiochus Epiphanes.

pose. The battail was sette betwixt Pelusium and the mount Castum/where antioch^s won the felde by corruptinge his newes capitains with giftis/then he sayed himself to come nyer into Egypt to his newe and to take the tuicion of him/for that he was yet but yong & so by that deceit to obtaine the hole londe of Egypt And to bringe this his wyked fraude to passe he corrupted euen them that sate at his table /daniel saying.

Text.

And for because his owne counsell familiare at his table shalbe his destruction/antioch^s shall procure a greate host and slaye very many.

So thus was yonge Philometers hoste betrayd and he lost the sayd felde by the treason of his owne counsellers corrupted with antiochus deceitfull giftis.

Text.

But the myndes of both the kinges shalbe bent one to hurte and destroy the tother. And at one & the same table shall thei speke fraudes and falsshed. But yet it shall not succede/for the ende of this matter is appointed vnto another tyme.

Aftir this was antiochus receyued of his newe into Egypt by the counsell of his dukis/and thei sate familiarly at one table. Wherfore the one thought to destroy the tother/for the auncle thought by the colour

colour of his tuniclon and promise to defende his yonge newye/at last to set him besydis his kingdom. And his newye ayen thought to geue tribute to the Romans (which were then to mighty for the both) to be defended of them & to destroye his aunckle and so to bring all Syria parte to him ayen and parte to the Romans. But tyme apointed of god was not yet come/that the Romans shuld conquere all the worlde which was a lytle aboue an. 100. yeres after. The chaunces and mutacions of kingdoms and kinges are in the handis of god Visitinge the wykednes of the fathers into their. 3. and. 4. generacions. Nether falleth there any heare from the head withoute his wyll at the apointed tyme of his foresight which no kinge/nor prince/as he cannot prolong nor differre/so canne nor maye he not preuent it. Thus ye se that thozow this fayned amite/Antioch⁹ came into Egypt/and his newye destitute the faithfull counsell of his owne nobles receiued him/but both of them intended deceite to other. As often tymes the amities and fayned frendships of princes be but mere deceite one to destroye & tother/as it is sene this daye.

Wherfore he shall returne into his owne londe with great ryches/and shall sette

Text.

sette

Of Antiochus Epiphanes.

**Of Antiochus first
coming to Jeru-
salem.**

sette his herte ayenst the holy couenant/
where (his pleasure taken) he shall retur-
ne into his owne londe.

That is to saye: Antiochus shall leaue
behynde him in Egypt his host and capti-
tains apoynted vnder the sayd false pre-
tence / to kepe and defende his newes
chefe citles / which spoyled of him taking
awaye greater ryches / he shall returne in-
to Syria. But in his returne he thought
to robbe the temple of Jerusalem (here
maye ye se what a subtyl raueninge bere
wolfe was this anticryst the very figure
of owre.) Now had he good hope to haue
had all Egypte and Iudea to. When he
came to Jerusalem / there fownde he a
whelp to serue him of his owne turne:
euen the bissshop Jason a lyke bloody wret-
che / which before had slayne his good bro-
ther and bissshop Onias to get his bissshop-
ryke. This Jason receiued Antloc. reue-
rently. And albeit as yet / he by this Ja-
sons consent / had not set vp the idole in
the temple (which the aungell calleth the
holy couenāt) and so prophaned it / yet by
the bissshopes deceit and consent / he ca-
ried awaye the tresures and many ryche
ornamēts. And a greate slaughter of the
citizens was made that resisted them /
and he caried awaye the substances of the
ryche

tychemen/as it is to see in the. 1. booke of
the Mach. Now for asmiche as the an-
gell extendeth the prophetic of this booke
vnto the ende of the worlde. Let all yonge
princes beware of them that sayne them-
selues to be their protectours/ and nyest
of kynne. And let vs beholde whether
there be now any spirituall Iasons con-
federed and conspired with lyke antcry-
stes/to robbe and spoyle and slaye the cry-
sten churches/and to sett vp idols/to con-
firme false worshipes in them. Now ther
followeth yet his second viage into egypt
miche more mischeuouse.

Beware
yonge
princes.

But at the apoynted tyme he shall
inuaide ayen the south kingdome/but yet
shall not the last viage be lyke the firste.
For þ shippes of Lyprie shal come ayenst
him/and make him astonned. And then
shall he retorne with great indignacion
anger ayenst the holy couenant/where
vpon (his pleasure taken) he shall loke
about him/and loyne vnto him the tray-
tours of the holy couenant.

Sept.
Of Antl
och⁹ se.
cond co-
ming in-
to Jeru-
salem.

That is to saye: Astir two yeres philo-
meter his neuwe espying more clerely the
fraudes of his auuncle went vnto Alep^a
dziam vnto Disconem his brother/ & ob-
tayned helpe of the Romas to recouer his
lost cities/ & thus accouraged of the Ro-
mans

Of Antiochus Epiphanes.

Popill⁹.

Antioch
his se-
cond co-
ming to
Jerusal.

mans he expelled his auncles syriake
hoste and armye there leste in his cheife
citties of Egypte/receyving his cities in-
to his owne defence/asking helpe & ayde
of the Romans/wherfore now cryed his
auncle open warre ayenst him returning
a fresshe with a greate armye into the coo-
stes of Egypte. But this blage was not
lyke the former/for it was in Bayne & his
cruell false purpose frustrated by Popill⁹
the ambassadour from Rome which with
his spere drew a circle about Antiochus
there he stode/compellinge him to geue a
playne answer ere he wolde suffer him
once to stepe out thereof/here Antiochus
avoidid with shame and anger/nothinge
done of him/wherfore the aungell sayth:
The nauy of cyprie oz cithin/which we-
re the Romane shippes oute of Italie.
It foloweth. And he shall retorne with
indignacion in a furee &c. That is/aftir
that antioch. be thus afrayd/he shall in a
great anger retorne into Syria. And in
this his seconde retorne he shall do more
bylantie to the temple and to Jerusalem
then he did before. For now he setted vp
the image of Iupiter Olimp⁹ in the tem-
ple/& forbode circumcision with an open
proclamacion/he bzent the holy bookis of
the lawe and prophetis/and constituted
synfull

synfull playes and all beasly haithen Bi-
gillies and stemes to be haunted in p cite/
drinkinge dzonken in the honor of their
goddie Bacchus and Venus. He slewe p
godly men which wold not consent to his
idols and image service and to their hel-
then filthynes. He/By the bissshops coun-
sell left there an armye of men to defende
all this idolatry and helthen viciouse abo-
minacions/and to presse downe the true
religion instituted of god. And how grea-
te and greivouse was the persecucion and
destruccion of p lewes comon weall and
true religion by this anticryst thus coun-
seled and prouoked by the bissshops Jason
and Menelaus the story of the Macha-
beis tell it. Now see whether Popis and
bissshops haue not ensenced lyke Antio-
ches vnto the same synfull factes this
daye. For it foloweth.

¶ And there shalbe set vp armes and
strength out of him/which shall prophane
and pollute the holy temple of helpe
and strength. And they shall take awaye
the daylye long continued sacrifice/a set
vp in the temple the abominable idoll of
destruccion. And the wyked traytors and
transgressours of the holy couenant shall
be bzingin to play the crafty deceyuers
thorow hypocrisie and flaterye.

Text.

That

Of Antiochus Epiphanes.

Antioch
is þ de-
uillie pa-
pe & bis-
shop.

The tē-
ple of hel-
pe.

The day-
ly wont
sacrifice

The abo-
minable
desola-
cion.

The sig-
ne for þ
thing si-
gnified.

Tray-
ters tra-
sgressors
were the
bishops.

That is / The armye of Antioch. there
left to defende these abominacions / shall
defyle the holy temple of helpe with their
hathen execrable rites. It is called the
temple of helpe and strength / because by
the promises made therein the Jewes as it
were in a castle / were defended of god / as
is the gospel now oure helpe and strong
tower. To take awaye the dayly wont sa-
crifice / is to abolishe and to forbide all
the Levittish religion / and to slaye all that
worship god after Moses rites and lawe
These armes of Antioch did set vp also moo
images heithen rites and cerem. in the
steede of gods religion / which also with all
oure rites / cerem. and tradicions be called
the abominable and execrable euident
& present signes of the destruction of tho-
se temples and churches wherein they be
yet set vp. And here is the signe called þ
thinge it self (that is þ very destruction)
which it signified. The trayters & trans-
gressours of the holy couenant and testa-
ment / were the apostates bishops as Ja-
son / Alcimus / Menelaeus with their fac-
cion / which ether for their owne profite
and lucre or for feare / forsoke and renyed
God for Antiochus pleasure / which did
both saye and do all thinges deceitfully
thorow hypocrisie and flaterie.

These

These troublouse and heuie afflictions
of gods churche are before wyrtten/to mo-
nyshe vs to beware/a constant. The ie-
wes themselves deserued these plagues/
for the text saith/that Antioch. shall con-
sult with the forsakers and trayterouse
transgressors of the lawe/which were þ
bisschopes with their affinite affectinge
and prouoking antioch. to robbe and defyle
the temple with images and heathen ry-
tes/ministring fyer and cruell tyrannye/
euen þ very complices of all that vngod-
ly sacrilege/that themselves might stand
styll in their auctorite and dignities/for
out of the spirituall headis which profes-
se themselves to be the gouerners with
their doctryne and defenders of the chur-
che and euen the churche it selfe sprung-
forth all these calamities geuinge aucto-
rite & powr to that secular heithen king
ouer the temple of god/ouer the rytes and
religion/yea and aboue god and his worde
to/that the kinge confirming their aucto-
rite and powr to defende their owne su-
persticion and apostacie/to punishe and
persecute the godlye/thet might the free-
lier prosecute their tyrannouse mischeif
& murther. And therefore the text saith.
Thyshalbe fraudelently brought in/tho-
row hypocrisye to flater emproures & kings
with

Of Antiochus Epiphanes

Dure cō
solacion.

with diuine and holy tytles. But oure cō-
solacion is / that we see the ende of thet
tyrannye and heuypetsecucion at hande
and that we haue god almighty with cri-
ste and all his aungels on oure syde / & as
that persecucion by Antioch. dured not ful-
ly fouer yeaeres / euen so shall we afte a
lytle short trouble / haue a restinge place
to breath vs.

Text.

But the peple which knowe God
shalbe boldened to stande and to do con-
stantly. For the lerned teachers in the pe-
ple shall teche and enstrucke many: but
thei shalbe smytendowne with swerde
and syer / and some cruciated in captiui-
te / and banished / their goodis taken from
them / which persecucion shall dure ma-
ny dayes.

To knowe god / is to knowe the father
to be the very onely god one alone for vs
all sufficient / euen oure god / & him whom
he then shuld sende / & is now comen his
sonne / oure saulour Ihesu crist god and man.
In this prophete þ aungell had respect
to the Machabees by whose lytle powr in
comparision to Antioch. and the blisshopes
with their adherents / the lytle good flock
of the Jewes were deliuered and their
temple and religion restored. This pro-
phete / (when the tyme came) moued the
Macha.

Machabeis to lyft vp weapens aynste
Antiochū. And here beginne thou the boke
of the Mach. and obserue diligently the
godly zeale of holy Matathias the prestie
& of the Mach. how thei suppressed that
antecrysten antioch? & thou hast the lust
cōmentarye of these verses. Also where
tept hath/that the lerned teachers in the
peple shall teache many. It is signified
that in that most perellouse tyme/the doc
tryne of the trewth shuld be metuelously
purged and illustrated/as now the perels
of this oure tyme and dispisicions of the
lerned do most clerely trye and polyshe
the doctryne of the Verite. And where he
sayth/Many shalbe smyten downe with
swerde and fyre. He signifieth and certi
feth vs that the crosse must be borne of
the professours of the worde/as cryst tol
de his apostlis. And the present persecu
tion of this oure tyme teacheth vs clerely
to vnderstande this tept. For whan it
was then spoken/the spiritualtye & the
seculare imps had not yet made this la
we/that heretiques /that is to saye/the
true teachers and professours of goddis
worde shulde be bent.

But in that same persecucion/thei
shalbe holpen of a lytle helpe. And to the
many shall ioyne themselves deceitfully.

Tept.

Of

Of the comfort in persecucion.

Of the lerned teachers some shalbe smy-
ten down to be tryed / proued / purged / po-
lished and made whyght vntyll the last
tyme. For there remayneth yet another
tyme.

The ma-
ner of de-
lyuerance

Mach. 1.
Of whō
this day
the chir-
che is hol-
pen with
out p̄cō.
sent of p̄
ordinary
powers.
Consola-
cion.

This text blowp the trumpet to ani-
mate Marathias to thzodown Antiochū.
He callith these lytle shepish flock of the
godly / p̄ lytle helpe. Which without any
ordinate ordinarie imperie oz commande-
ment of p̄ magistratis / of theirowne wil-
ling despyres ranne togyther to defende
the chyrche of God. Euen as this daye /
(the chyrche forsaken of the bishhops and
headis that shulde defende it) is holpen
of a fewe poore pryncate persecuted / banis-
shed persones here and there wytynge
and techinge / as the faithfull peple then
folowed / not the powz / but p̄ pietie of Ma-
rathias. Marathias therfore was that
lytle helpe with the sonnes of Mach. of
whomp̄ aungell here prophced. Let vs
therfore (most deere brotheren) comforte
and confirme ourselues with this text
ayenst the out cryngs and facings of so-
me proude bishhops rozing in pulpits and
courtes. That men must in this cause o-
bey p̄ ordinarie powz we may not preuent
thei pleasures in settinge forth the pure
gospell / we must beleeue and do as p̄ most
part

part say thei: This don'te is yet / & was
then the bukler of many vngodly persons
to defende / & hold still their false religion
It is now a comon perswasion of the bis-
hops and their false farine to alledge
their rythes / their wealy lyues / the most
part / their fauour with their princes / ho-
noz / prosperose successe and fayer fortu-
nes / by these to allur the simple and
worldly to their false religion. And if the-
se pestilent perswasions will not serue /
then dispute they with fyre / fagets fet-
ters pzeonynge and swerde / banishment
and losse of oure goodis and lyues for the
defence of their idols and false doctryne.
And here thei paynt their whoztish chur-
che with holy names of the spouse of cry-
ste / our holy mother vniuersall catholik
dekked with so many holy sacraments de-
cent rytes and laudable ceremonies / & to
haue the pzeeminence and to sit aboue all
empzours and kinges. And then thei con-
tende noman so hardy as to swarue from
the ordinarie powers / see ye them neuer
so openly synfull and vngodly crimynose /
yet can thei not so erre (saye thei) as to re-
ceyue oz trache any erronlouse and false
doctryne / false worshipes oz idolatrye.
For their holy mother the churche cannot
erre. And thei on. ly haue the holy gooste
c.ii. with

The fained excuses of the papists.
with his fethers winges and tayle to.
And it is a token of a good mynde (saye
they) to wyne at their manifeste crymes
and to mitigate their mischelf with a mo-
derate interpretacion / & to excuse their
abominacions with the infirmities and
frayltie of man. And the greate menis
open offences / namely of their chirche /
must be dissembled and loked on thow
oure fingers / lest in the rebukinge and in
the healing of them / worse inconuenien-
ces may chaunce (saye they) ffor at the ste-
ringe of errours and faultes of þe clergye /
discorde may be inflammed and kindled /
many rupnes / many dilaceracions & diui-
sions with other inconueniencences may fo-
lowe (saye they) which will bring forth gre-
ter hurtis and breed worser thinges.
A man (saye they) maye not rebuke his olde
fathers for every dotage & chyldishe tow-
che. Also they haue made great apologics
and fower defences for themselves con-
cerninge these their magistrals modera-
tions / toletacions and mitigacions to
wyne at their wylle wykednes / which yet
forbyde that the formes and ways taken
of the rulers shuld not be moued nor trou-
bled / no not although they haue right gre-
te faultes. These these be also the wylle
flaterers by whom many emperours & kin-
ges

ges haue ben inuited and trapped with the
 their holy flatering tytles and induced
 by their wiked counsels and perrellous
 perswasion into theirowne destruccions.
 But yet be there certain limites of these
 their deceitfull and subtil perswasions.
 For let vs bere and suffer their ciuile ser-
 uitude & heuey burdens/let vs wyne at
 their imperiaall proclamacions and lorde-
 dely cōmandements/and suffer their ma-
 nifold negligence/yea and their open fal-
 sched and tyrannye in iugemēts. And let
 them for theirowne worthe blindnes be
 styl seduced of their blynde bissshops and
 flatering friers/let vs bere the speaking
 and doing all for their priuate profits &
 pleasures taking awaye the peuples bodies
 and substance: but yet the glozy of god &
 of his sone Iesu Cryste must we preferre
 aboue al humane policies profitis plea-
 sures and precepts and not esteeme the
 publique peruerse con corde in false reli-
 gion ayenst god & his anointed more then
 the glozy of god or owz owne honours and
 lyues. For whoso denye me (saith cryste)
 before men/ I shall denye him before my
 father in heuen. And the apostles coman-
 der the precept of god to be preferred abo-
 ue the comon con corde of sinful men/and
 to obey god rather then men. And if any/
 c. lli. yea/

The exposition of
yea were it an aungell of heuen/teache a
nother gospell then himself had preached
saith Paul/accursed mought he be.

Unto these sayings let vs adde the iu-
gement of god set forth in this propheticke
euen to approue the lesser parte which o-
bayth not the kings/emperors nor their
bishops in this schaffe but condempne
these maintainers of the vngodly religion/
put into their headis of these baksliden
bishops. Nether be thei so smal offences
perswaded and qualifed of my lordis/so
be heere rebuked of god. For albeit these
wylie whelpis with their arrogat article
maketh sche how to agre bellast with cry-
ste/ids and the true worship in spirit/
thrusting the pope and cryste bothe toge-
ther into one poole/yet be not these ioylie
lugekinge castes worthei to be admitted
thrusted in/nor playd in crystis church/
in whiche place/the onely voyce of his true
pastor ought to be herde/the onely light
cryste ought to shyne/whiche the eternal
god by the voyce of his prophets of cryste
and his apostles/delivered to vs. Howe
grete derkenesses there be yet in the chir-
che/the vain fonde frivole questions in
their sentenciaries declare it/disputing
whether god may comande man to hate
him/what thing rate the mouse guaw-
inge

inge their consecrated brede: But these
fonde questids (saye thei) be moued but of
a fewe idle fryets nether therfore ought
the hole bokis and chirche of the prelats
to be cōdemned / well. Thei be not these
trifles which the aungell so cenerisly re-
buketh / but thei be þe very fenews & pythe
of all madde idolatry false worship & bla-
sphemies of gods glorie euen their messe
it self and their own inuented sacramēts
to geue grace / and works to iustifye into
the downe treadinge of the most preciousse
blode of cryste and into the blasphemous
se inturie therof. Whiche the highe orde-
nate popers and bishhops here defende so
manifestly that thei canne nether colour
cloke nor excuse them.

As touching their misse / let them bye /
blaspheme / & iuggle there withtill their
belyes bache / yet agensit them fight the ol-
de auncient holye chirches / with manifest
mighty testimonies refuting their mani-
fold pestilent prophaneities where with
thei pollute the holye souper of the lorde.
And where it is playne no ceremonies
no rites no tradicions without the pre-
scripte instituted vse and forme of god / to
holde ether the vse or name of a sacramēt
wherfore comande thei brede and wyne
to be worshipped as godryea and that whē
c. llll. there

Their
misse
philip
melanch
ton.

**Their
Unchaste
chastite.**

**The tē-
ple & to-
wer oz ca-
stle of
Helpe.**

The exposition of
there is no use nor forme of any sacrament
which is no little blasphemie. Also their la-
we of their preistes Unchaste chastite/is
the most stronge perniciousse perdition of
infinite soules. Neither dothe long custo-
me with their Unlawfull Bowes at their
Unlawfull articulated age excuse their damp-
nable doctrine. The churche is in this
world ofte in an herde servitude. Under
yokes of these infidelis / but yet were there
ever some godly prudent men which la-
mented their blyndnes and desyered these
enormities to be reformed. The temple
I sayd before was called the tower of hel-
pe for the promises sake there made to de-
fende the peple. As is the gospel to be
mighty strong castell of the churche / which
although it be cruelly resisted / yet shall
not the gates of hell prevail against it: for
there shall the churche dwell where as is
the voice of the gospel. This tower of
cristes churche and gospel shall there ne-
ther turke nor tyrant throwe down. Of
which churche it is wryten in the saleyes
of Salomon / to be as terrible to these an-
ticristis / as is the edge of an armie or ca-
stell laid full of ordinance. The temple had
but one temple as but one doctryne & one
worship of one god: & therfor this temple is
here called in a singulare nowmber forti-
tudo

ido/oz sanctuarium presidit/that is the
holy helpe and strengthe. The idoll of de-
strucctō oz waasting image/he calleth he-
reastir the god Mayzim/that is a stronge
god of diuerse and of vnyke chyrches/
sette oz hāged bp in euery sondre chyrche
The hebrews comonly cal al images strā-
ge gods & heithen rites abominable de-
struccions/because that whersoener they
be set bp and honored in chyrches oz in ab-
beis/there haue we a certain tokin and a
sewer sacrament that the same Abbeis &
chyrches shalbe all made euen with the
grounde not one stone left vpon a nother
as cryste himself propheted of the tēple
& of Ierusalem for the same abominaciō/
and as ye se it this day Verified of many
abbes in this and other regions.

There is added to this abominable i-
mage oz rytes/this worde Bastans that
is destroyng oz thrustinge out of the chyr-
che the very true doctryne and worship.
For so longe as these images & the God
Mayzim with these heithen rites stande
in chyrches:there is the true worship &
godly religion vtterly destroyed/and at la-
ste shall the same chyrches & comon weal-
thes be al destroyed by a fewe pore private
parsons shall this helpe come to destroye
this abominaciō in e chyrche:the papiste
and

The I-
dol of de-
strucctō
Mayzi.

the moze
part is
naught.

Luc. 19.

The expositiō of

and their princes with the moſte parte of
the peple embraceth euer theſe abomina-
ble ſignes of their deſtruction / & the goſ-
pell persecuted of the moſte parte decla-
reth them to not knowe nowe this daye /
the tyme of their Viſitacion / whiche as it
drew forth the weping teares out of cry-
ſtis eyes coming into Jeruſalem / euen ſo
may it now cauſe euery criſtiane to wepe /
to ſee what a merciles deſtruction this
day hangeth ouer all criſtendom / firſt by
themſelues / and eſt ſone by the turke / for
that thei haue not known the day of their
Viſitacion theſe .20. yeres Viſited by the
goſpell ſent them ſo mercifully.

But the leſſe parte was it whiche fyl-
not from their god in that / and in this ſo
troublouſe a tyme. He ſaith expreſſely /
whiche knew god: the knowleg of whom
ſaith I ſaye ſhall iuſtifie many. for he
ſhall reuele himſelf by his word to this
little nowmber whiche be to many in the
eyes of the grete nowmber / for that thei
wold haue be all quenched and cannot /
neither is the grete nowmber able to reſi-
ſte our doctrine for when our aduerſari-
es object / the lerned biſſhops iugement /
the emprouers comandements his .32. ar-
ticles of the doctours of Louaine / kings
actes and articles / and the moſte parte
with

with their olde holy mothers customes
 so semely so decent so laudable & cetera.
 which be yet their present weake weapes
 and rotten reedis / then let vs heare the
 voice of cryste in his true teachers & god-
 ly prechers / which in this present conflic-
 te confuteth their false doctrine so clere-
 ly with godis worde / as is the sonne / as it
 was sene of late in the disputacions at
 Auspurge / Spire / Raynspurge and Ba-
 syle where the popis dotish disputers Ec-
 cius / Cocleus / Pighius / Alphons / Bar-
 tholome Latimerus with al their dzonke
 draffe saks were with shame constrained
 to geue place to the lerned mē of the prin-
 ces of germanye (were Eccius and pighi-
 us neuer so fumish) as ye see them confo-
 unded in the bokes woziten ayenst them of
 the lerned answering to their calumpni-
 ouse false lyes. Whilis the kingdom of
 bishops was thought to be the churche of
 god thē was not the true churche known
 but nowc haue the disputacions and bo-
 kes of the lerned / & the folishe answers
 of the papists declared the difference.
 But many (saith the aungel) shalbe smitē
 down with swerde and fyre &c. This is e-
 uery day verified in euery realme cryste-
 ned sence the gospel was offred them.
 This litle floke of Cryste thus destruid
 apere

False
bakbygh
ting bre-
therne.

The expoficion of
apere to the aduersaries to haue little or
no helpe of the gofpell & of god / nor yet
any counfort at all: but yet out of that lit-
le helpe that fo little apereth to our anti-
cristis (whiche helpe is right grete to be
in the fcriptures and promifes of god wri-
ten for our consolacion and helpe) we fele
bothe inestimable counfort and helpe eu-
en in the middis of our afflictions & in p de-
athe / when the moſte parte and papiftis
iuge be to be forſaken of god and man / as
thei iuged criste to be / when his father
toke his ſpirit into his handis & the third
day raiſed him by agene. But many ſhal
ioyne theſelues to be (ſaith the aungell)
deceitfully. Trowth it is / that there we-
re then / and be nowe many false brethren
ne / eſpecially ſuche as were fryres & mon-
kes ſtrewed into many congregacions ſo
me to be curats which vnder the preten-
ce of the gofpell as longe as it apere to
encreaſe and was not forboden / by gredi-
er begginge diſſemblinge and flateringe
bothe deceyued and betrayed many / & yet
thei ſcaunder & hurte vnder the ſame co-
lour many a ſimple and good man. Many
there be of theſe diſſembling deceyuers &
preuey false brethren euen mo then of the
trowthe verely. But at that tyme there we-
re many that fayned theſelues to be the
fren.

friends of the Machabees / but all was to
 destroye them. As þe bishop Alcimus ioy-
 ned himself fraudelently to the host of þe
 godly ayenst Antioch / which by the same
 deceyte slewe many godly citezens of the
 Jewes. And here is to be noted. That af-
 ter the returne from Babylon vnto Antio-
 chus dayes / there were rulers and prin-
 ces of the stok of Dauid ouer the Jewes /
 but yet without the name of a king / being
 nethelisse in a mean autorite as capi-
 taines and leaders into bataill. Wherefo-
 re now begane the bishops to busshle and
 bere rule both in the seculare powe & pom-
 pe ouer the peple and playd the kinges a-
 bout. 160. yere before crystis birth / as thei
 haue and yet shall bere lyke rule & gouer-
 ne both empyours and kings not long be-
 fore crystis seconde coming to iugement.
 A lytle before this destruction by Antioch.
 was Jannes their captain slayn of An-
 tiochus in the sege of Jericho. After that
 thei were without a seclare goid. And the
 bishops stroue amonge themselves / one
 kyllyng another / set a fyre with desyer of
 honor / rule and ambition / corrupted with
 all maner mischeif / so that thei blotted-
 out the lawe of God / thrustinge in their
 owne lordely tradicions / as thei haue do-
 ne this daye. Which is an euident token
 that

When þe
 bishops
 of the Je-
 wes bega-
 to rule.

The expositiō of
that the world is nyghe the ende and cry
ste shortly to come to iugement.

But as when the Very churche was de
stitute the ordinarie powres and seculare
gouerners / that godly Matathia exhorted
the lesse part to resist þ furlouse king /
euen so now haue we the holy spirit exhort
ing vs to resist with his worde their fal
se doctryne and to tell both emproure and
kings and bissshops. That we ought ra
ther to obey God then men. Here is it
playn that euer shall the emproures / prin
ces / kings / bissshops and the seculare sort
be the most parte ayenst crystis trw chur
che. Also as then did Alcimus the bissshop
associate himself deccytfully with fraude
vnto the lytle flock of the godly into the
destruccion of many good men / euen so do
the false brethern & falsen anointed bis
shops and popish preistis this daye. And
many which neuer were of vs / shall (as
Joan sayth) forsake and go from vs to þ
contrary part. For in the tyme of persecu
cion the thoughtis of many false holowe
hertis shall be reueled and layd open / then
shall men be tryed as it were with fyer.
And many shall turne their myndes / so
me for feare of losse of their goodis and
lyues / some for the displeasure of þ powres /
and some for dignities and lucre shall re
nye

Luk. 2.

mye the Verite and full bak from the faith
and become cruell persecutors. Which
when they shulde haue bene tried with
fyer to be made whyght/they became be-
ry blak Belialis/when by the same crosse
and fyer p lerned godly techers be tryed/
polished and made as whyght as syluer
for a certeyn tyme apointed of god/aftir
which tyme there shalbe a nother worlde
The tyme of ourre persecucion shall not
long endure. Here is lo/oure consolacion
for albeitt ourre aduersaries thinke vs to
be betterly forsaken and that ourre perse-
cucion shall euer last/yet hath god apoin-
ted vs a tyme of ourre reste and deliuerā-
ce/wherin we shall reioyse. And as p le-
wes at that tyme were counforted with p
hope of crystis coming then at hand lytle
more then an C. yeres to come/euen so be
we now conforted with crystis coming to
lugmēt which we truste shall not so long
tary to deliuer vs and to cast downe ours
and his enemies into perpetuall paines.
Which shall for his chosen sakis shorten
the dayes of this synfull worlde. Of the
hole story of this Antiochus Epiphanes/
read the boke of the Machabees.

This. 12. chap. first contayneth the
lyuely description of Anticryste / Chap. 12
Whose first colour is to cōtempne
goddis

The. 6.
prophe-
ties of
anticrist

The description of Anticrist.

goddis worde : secondly/he is painted of
his pryde. Thirldy/set forth in his prof-
perouse successe. fowrthly/he is knowen
of his contempt and despying of marri-
monye. ffyste of his idolatrie. 6. Of his
large gifts. After these colours. secondly
is his fall described/and what shall hap-
pen ayenst him/and by him ere he fall/as
first/what & who shall stand ayenst him/
how he shall destroye the most pleasant
londe. And who they be that Anticriste
shall not overcome. And who shall be de-
ceyued of him. His death and fall/ & pla-
ce wher he shall be destroyd. Thirldy this
chap. teacheth/that the crystians/ name-
ly the confessours and teachers of the gos-
pell/ shall before the last iugement suffer
the most greuouse persecucions/ but they
shall wresle oute of them thozow Cryst/
bring defended euen ayenst the gates of
hell. The. 4. place treateth of the gene-
rall resurreccion of oure bodyes/ euen the
last consolacion of the cristians. The. 5.
is of the vertew and power of the mini-
sters of the worde before the iugement/
and of the eternall rewardis after oure
death. The. 6. teacheth what readers
shall be profited and lerned by readinge
danick. The. 7. sheweth the tyme of the
delyuerance of the chyrche and of the re-
surrec

subterficion of p^read. The .8. expowⁿeth / 8
wherfore the prophete of Daniel is so
harde / and whom it profiteth. The .9. pla^{ce}
is of the tyme of the ende of p^r worlde.
The tenth hath an example of the resur-
rection of the dead.

But this kinge shall do what him-
self lysteth. And shall extoll and preferre **Text**
himself aboue all the goddis or aboue the
most hyghe god. And agens^t p^r most hyghe
god ouer all shall he speake horrible blas-
phemies. And it shall prosper well with
him / vntyll gods wrath be consumed vpon
him / and the implete of the wyked be at
the ryppell.

This is the lyuely description (vnder
the persone of Antioch.) of our two cruell
anticrystes: that is to wit / of the Sara-
cenik fyerce beast the Turke / and of his
bloody brother our holy horned hypocrite
the Romane Pope. Whom by their bitter
frutes ye maye knowe as the tree by his
fower crab. First by the contempt of god-
dis almighty worde. For where the an-
gell saith: That this kinge shall do what
himself lyst / and satisfie without any re-
straint or restraint his owne lustes & plea-
sures: he signifieth the turke and the po-
pe with this consur'd hornes to be law-
lesse / nether to goddis worde nor to their
owne

The description of anticrist.

owne lawes to be subject: but all thinges
that thei lyst to be lawfull. Hytherto per-
teineth this. 4. Verse of the. v. Psalm.

The. 4.
Verse of
p. 10. psal.
after the
Hebrew.

This Ungodly casteth vp his nose & des-
piseth all other / in al his mischeuous wy-
ked cogitacions he setteth naught by god
Not onely the turke / Mahumete / the po-
pis of Rome / their cardinals / bishopes /
monks / preistis and fryers haue playd /
and yet play this parte / but also all em-
proures / kinges and princes / which ensen-
ced by their serpentine perswasions / haue
& yet do persecute and suppress the gos-
pell / which (now the daye of their mercy-
full Visitation by the gospell offred them)
yet wyl thei (the aungell calleth anticrist
a kinge) do what thei lyst / make what pro-
clamacions and articles of oure fayth thei
lyst / as doth the emproure this daye in the
nether parties of Germanie straghtly
commanding no printer to printe / nor bo-
ke seller to sell any godly boke to the edi-
fying of crystis churche nether in dewche
Latyne / frenche / English / Spanish nor
in the Italian speche.

Secondly he is described of his pryde.
He shalbe extolled and thrust vp himself
aboue and ayens the moste high god: spe-
king hurtible and meruclose blasphemies
ayens the him: Here was it prophced.

That

That Anticryste shuld not onely sitte in the temple of god / but that he shall proudly lift up himself (as Paul prophesieth it of this place takē) above euery thing that is called god / but also by his doctrine fighting playn ayenst the gospell / contumeliously shoue god and cryste / and accurse and excommunicate his chyrche / as it standeth in the .10. psal. His mouth is ful of malediccions.

We exhorthe therfore as many as we may for the glorie of god / that thei separat themselves from this vngodly facciō both in iugement & will: as did the Maccabees exhorthe many to auoid the company of the counsels confedered with Antiochus / we warn also the lerned and prudent / which yet for the studie and zeale of praece (as thei wolde be sene) or for a certain singular precise morosite / wolde appere to abhorre and esteeme these new factions and soden mutacions (as thei call them) being alto ware / to wise and to charitably circumspecte in this their stake sanctering / lest their rashnes (as thei pretepe it) shuld confirme the enemies of the gospell / therfore decree thei thus to stand still / lyke idle idols / and in securite as it were a farre of looking vpon and beholding the brunt of the barail / no hand is put

The rea-
sons & ob-
iections
of our ad-
uersari-
es solu-
ted by
Philip
melanc.

The canillacions of the papists.
ting forth / nor yet once (whē thei might)
to helpe to any amendement or reforma-
cion. But the mater is to manifest and to
farre gone / as may easely be percelued of
men of clere iugement not being corrupt
with any affeccions.

But here thei say / that in healing the-
se euils and enormities / we do more hur-
te then good / as to make tumultes sediti-
ons and cause the peple to rebell ayensie
the magistratis and the ordonarie powrs
and thus geue them the bydle to all licen-
ciouse libertie. And by this example and
occasion the curiose persons shall trouble
the true doctrine. We see (say thei) the
Anabaptists / the Seructis / the capanes
the loitres / georgians / dauides / and other
pestilences encrease at your steringis. As
whē some of the hyders headis were smi-
ten of / other headis arose bp of their blou-
de. Even so these decetuers in this or
that one place repressed / yet shall there
other as euill sectis aryse in other pla-
ces say you. ye aske so what enterpri-
ses take the great men vpon themselves?
with what discipline suffer thei their ma-
ners to be ruled? Howe diligent I praye
you be thei to nourish godly studies and
scolers? Whother translate thei the chir-
che and abbey goodies? What thinke ye?
Is not this distraccion and diuision of

The cauillacions of the papistis.

211

princes now emonge themselves an infi-
nite and sufficient euill. We se it (saye thei)
that nether great nor small maters can
thei with a comon consent bringe well to
passe. At laste thei say / If now the begin-
nings of this stryfe be so perelouse / what
shall chance (thinke ye) vpon our poste-
rite when there shall be lesse lerninge and
then by the lenger custome the audacite
of grete men shall be the more confirmed:
yet is there nowe in princes some zeale to
godlye doctrine. Sicke a study & zeale shall
there not be in thei children. Wherfor if
ye will nedis haue althings sodenly cha-
ged (saye thei) ye shall encrease fiercenes
and crueltie. These thinges thei laye a-
yentst vs when we rebuke thei errorrs ty-
rannye / and open mischeif. And ful grete
sorowes do these heuie sightes bring vpon
vs. Ciuile discordis geuer infinite euils
and perels. But yet is it an vnjuste yea
an vngodly towche to caste the cause of
discord and licencious rebellion vpon
peaccable gospell. For thei that rebell &
will not obey god nor his trowthe / but de-
fend thei owne lyes and erroneous affe-
ctis ayentst the open verite / thei (I say)
by thei sedicious studies sterre vpon these
spozes. Images and all false opinions
muste geue place to the almighty voice of

thei ca-
uillaci-
ons solu-
ted.

d.iii.

god

The papists caualacions:

god. These abominacions wher they be defended pertinacly of the enemies of the gospel / then their stifnecked pertinacie inflammeth discordis. And euen these be the comyn and worthy present plages of all cristen realmes now set on fyre with the bataill. I thinke there was neuer a sayer and goodlyer realm then was Egypte constituted of Joseph / and yet did Moses lament it to be utterly destroyed for repugning gods message and withholding his peple in bondage ayenst his will And muche more did Jeremye bewaile and sorrowe the destruccion of Jerusalem / the temple and the iews comyn weale. Nowe consider the tyme of Antiochus the figure of our antichristes / and thou seest euen the image of our present plages and calamities in the storie of the Maccabe. Few or almost none / was the number of the godly unto whom yet were there ioyned many Bayn light / false / and deceitfull persons. The princes could not agre amonge themselves. Their chiefe leader and defender of the godly died before the ende of the bataill / as nowe of late the chiefe maintainers / writers / and prechers of the gospel haue bene taken awaye. But yet shall the better and best parte haue the victory. But what confusions and destruccions of
the

the Jewes longe folowd that persecucioe
 Truly Matathias toke not to him his
 weapens to the entent that his newel his
 cand shuld be a fautor of the saducceis fal-
 se doctrine/noz yet that his childers chil-
 dery shuld constitute their kingdome with
 mutuall murder slaying so cruelly the ci-
 tizens. Neither yet that their childers
 childery/as were the Thebanes (brether-
 ne among themselves) shuld with wicked
 wepens and bataill one kil a nother trou-
 blinge the religion and bringinge in vpon
 them the Romans to prophane their tem-
 ple. For it is manifeste that after the ba-
 tail of Antiochus Ept. the Jewes were gre-
 uously plagued with the domestik tyran-
 ny of the posterite of the Maccabees/As
 were their bisschops and priests. So that
 evermore shal the new stormes overwhel-
 me the churche. And albeit the present state
 of our churche apere yet to be tollerable al-
 though he wanteth not his trouble and
 present persecucions/ yet with in these fe-
 we yeres there shal an heat be kindled in
 princes hertis/and so by little & little/the
 succession of the tymes shal alter the prin-
 ces mindes/yea and even the myndes of
 the lerned shal be changed/and all/bothe
 the secular and ecclesiastik sorte shal be
 distracted from the truth unto reuen-
 ding

this did
 Philip
 write in
 47. 1543

The exposition of
Phillips prophe-
cie was fulfilled
in y^e yere
folowig
& so for
the.

ginge one another with warre. And then
shall ther be an harder scrutture of the
chirche / and false doctrines shall folowe
(This was Verified the laste and this ye
re when the keisar did set forth his wilked
precepts and 32. articles of the Doctors
of Bonayne).

But let vs obey the comandement of
god not doutinge himself to gouern our
iournet and course vnto the ende / and his
wzath to be apraced. And if men go forth
in their mischelf persecutinge his worde
and chirche / there abideth them a heuey
miserable destruction / as did fall vpon y^e
Iewes. But this one thinge dare I promi
se our superciliose arrogant Ariopagites
that so longe as thei thus persecute and
thinke thereby to haue their kingdom aye
in tranquillite and peace / and so longe as
thei suffer not the gospel to be preached fo
re fear of commocion / but thus violently
suppresse it / that god shall plague them &
all cristendom with perpetual battail fa
my and pestelence / wherof there shall fo
lowe mutacions of imperies and realmes /
greate changes of eury estate and degree
There arose in grece battail amonge the
selues wherby their chief cities were al
most vitally destroyed / as platra / Corcyra
Athens / Sparta. It was their appointed
plage

plage of god for their wiked Ingodlynnes
idolatry & lecherie. And the heuier & gre-
uoser was their plage because thei had
not gods gospel to counfort them and to
delyuer the beleuers. For it is the moste
great benefit of Gods mercie to kindle-
forth the light of the gospel when sicke
heuei mutacions and destruccions drawe
nighe/as many ensamples haue shewed
it/and euen now doubtlesse there hange
ouer all realmes crystened great and so-
den heuey changes. Wherefore that some
congregacions might be sustained & con-
forted with the true knowledge and very
inuocacion/and their heuines mitigated
god hath sent vs his gospel as the most
present helpe and consolacion in the mid-
des of these miserable mutacions which
if we repell/socaste we from vs our coun-
forte. It was not the gospel that brought
the turke (I speke of present examples)
into Hongarie & Destenrik. Neither was
it gods worde that brought the english-
men into Scotland and into France. It
was not the gospel that brought Martin
Bay Koffe before Anwerpe and to spoile a
great parte of Brabant / It was not the
gospel/that drowned Rome and selonde
It was not the gospel that brought the
emprow into so many euill chaunces in
his

The exposition of

his warres after he fled from þe counsele
and dyd no good but dissembled with the
Germans. It is not the gospel that ma-
keth this vniuersall derthe of vitall & of
all thinges. It is not þe gospel that shall
bring in the Turk vpon vs. It is not the
Gospel that nowe plageth all realmes
with warre. It is not the gospel that ca-
steth downe abbeyes and bishoprykes bring-
ing them into this obprobrious obloquie
and contumelie. It is not the gospel that
committeth the crysten princes to gyther
one to destroye other. But it is the very
Violent denyinge and thrustinge awaye
and persecucion therof and of the trewe
prechers. It is their fyerce madnes in
idolatrie and their making of newe arti-
cles with all youre other synfulness and
abominacions that hath and shall dayly
plage all crystendom.

The coun-
sell of þe
bishops
of Hun-
garie.

What (I pray you) profited it Hunga-
rie the sage counsels of their bishops
and preistes with their impres to comma-
nde the gospel not to be there preached nor
receyued for feare of commocion and dis-
sension / and then we beinge at discorde
(sayd they) emonge oure selues / a greate
occasion is geuen to the Turke to inuade
the londe. And as this was their policie
to auoyde the Turke (yea rather to bring

him

him in vpon them in dede) euen so vse and
 practise oure emprouer / kinges & bisshops
 now the same wyse policie lo / vnto this
 daye. But as it came to the Hungarions /
 and to other realmes / euen so let the reste
 loke for lyke mutacions and worthie pla-
 ges. Men ignorant of the gospell / what
 counfort / what helpe & delyuerance haue
 thei in sicke anqtes? Verely non at all: but
 by their humane policie thei thinke to be
 safe. Sed Vana salus hominis. But Vayn
 is the helpe and helth looked for by manie
 policie / sayth the lord. It is therfore the
 lyght of the gospell that bzingeth conso-
 lation in these afflictions vnto godly men /
 which though thei se themselves to be op-
 pressed with the most heuie seruitute / yet
 be they assured / not to be vtterly de-
 stroyd / which by their prayers in fayth
 mitigate these plagis and put the perill
 fram the beleuers / for so greate and pre-
 sent is their helpe as is their fayth con-
 stant. And therfore do þe superciliose hygh
 lokes of oure papistis erre farre out of the
 waye / thei be deceyued and thei deceyue
 other / if they thinke their owne wittes /
 opinions / counsels and policies to be the
 infallible destined tables / and that all
 thinges muste so come to passe as they
 haue decreede / and that from their set pur-
 posed

Psal. 59.

The exposition of
Isa. 29. posed counsels and decrees / not god him-
self maye swaure. But hearken / o ye folles
what the spirit of trewth telleth you / say-
inge. Because this peple draweth nigh
me with their lippes and with their mou-
thes speke micher worship by me / their he-
rtis being so farre fro me / and because the
worship that they shulde geue me / they
geue it me after their owne deuise and af-
ter the doctryne & precepts of men / ther-
fore behold / I myself shall do to this pe-
ple a thinge to be wondred at aboue mea-
sure. I shall destroye the wysdom of their
wyse men / & the vnderstandinge and for-
castes of their men of moste actiuite & po-
licie shall haue a fall. Wo be to them that
so depely drowne themselves in their ow-
ne policie that they thinke to hyde their
thoughts and counsels from the lord &c.
To whom spekeith God herer not to oure
papistis thinke yer We see it and knowe it
spoken vnto them as oure present dayly
examples teche vs. Wherefore we render
vnto God the eternall father of oure de-
lyuerer Iesu Cryst hyghe and immortall
thankis for that he hath aye kindled to
vs the lyght of his gospell. Wherefore let
vs praye to god in fayth and in innocēcy
of lyuinge and be not afrayd of the falsse
lugemēts and falsse perswasions of the-
se vni-

the godly preists of Baal. Let vs embrace the gospel / loue and reuerence the very trewe churche / let vs knowe the godly not to be called to slughishnes and idlenes / but vnto the most hardeste sharpe and leoperdest batails.

The tokens and markis of oure antichristis therfore must be well knowne. The deuyl diuerse ways layeth a wayt for all men. Some he exalteth into pryde. Some he wrappeth into lecherouse lustes: some he combzeth in couetousnes / murther / theft / destruccio of realmes / rape and into a false fayth he bringeth many & blydeneth them with false opinions and falser religions. Agens this aduersarie it behoueth to fyght buisly / but how and when / well knowe the godly. We must hold fast & doctryne deliuered vs of god. And in fayth must we aske helpe of him onely for crystis sake. Our myndis must be confirmed with his promises / lest euyl temptacions take vs. The deuyl hath yet his instruments / euen the pope / cardinals / bishopes / preists and fryers / about emprouer and kinges to water yet a fresshe the popes gardens. And their father sathan hath yet other instruments / euen the Epicures which wyeth & wrest all religions vnto their owne profite and pleasur

the markis of antichrist.

The exposition of
 pleasures/ yea and euen the gospel thei
 abuse vnto their owne lucre taking it for
 a ieste and storie made by man: yea & euen
 thei that wold seme to be the pilkrets and
 edifiers of the chirche and defenders of
 the gospel/ defende their misses/ images
 idolatrie and seduce menis myndis from
 the true inuocacion and worship of god.
 These menis kingdom is contained vnder
 the name of anticrist/ and is to be ab-
 horred. Some simple sorte are gretely de-
 ceuyed with this reuerend name of the
 holy mother & catholike chirche/ which
 thei geue to the gay place and proud prel-
 stis onely. And therfore thei thinke it im-
 possible to be any knauerye or errours in
 so holy fathers with their meretricious
 ther.

Philip. But the souper of the loade haue they
 Melanc. prophaned and polluted most horribly w
 The pro. many errours. For these anticrists sayne
 phanaci3 a transubstancion/ that is a thrusting out
 of the loz. of the substance of the brede and a thw-
 dis sou. stinge in of the substance of crystis bodye
 per. and blode. And most falsely say thei/ thei
 The. 2. selues to offerre by dayly and often the
 mark, sone of god/ and this their oblacion to de-
 ferue for other men (by the Vertue of the
 dede it self) grace / remission/ and helpe
 ayenst all bodely perels and deceases.

These

These fylthyey lyes and prodigious pro-
 phanacions of so holy a souper haue hor-
 ribly kindled þe wrath of god. Euer hath
 the chyrche beleued the workis comman-
 ded of god to be the worshippinge of God
 and oure dewties wherin we please God.
 Whether is god worshipped with rytes and
 cerem. inuented of men be they neuer so
 decent & laudable before men. Sayth not **Luk. 16.**
Cryste: Whatsoeuer is hyghely esteemed
 lauded and praysed for decent & holy be-
 fore men / is abominable before god & for
 if these their decent rytes and cerem. we-
 re godis worship and honor / so shuld the
 heithen rytes and cerem. be decent & lau-
 dable seruices and worshippinges of god.
 In this error the anticrystis sayn the re-
 ligion of monkis / fryers &c. and the sole
 syuinge of preistis to be hyghe seruice to
 god / and therfore forbyd thei all these or-
 ders to marye / and thei rende the lawfull
 maryed in sonder most cruelly / when this
 their deuyls lawe of their wyueles cha-
 stite is the most cruell tyranny bringinge
 many thousands to dampnacion / whose
 myndes and bodyes for this vnlawfull
 bonde are deadly polluted / whose soules
 by this one lawe be so letted that thei ne-
 uer can rightly call vpon god / and ther-
 fore by the comon consent of all godly men
 it ou-

The exposition of

Marke itought to be abolished. These anticy-
this wel stis transforme the chirche into a civile
kingdom and into the policle of the real-
me/tyering it with decent ciuil actis and
rites/which apisshe imitacids ar the cau-
se of all these errours & mischeyf brought
into the chirches. Thei attribute to Pe-
ter and to his successors (as thei call the
selues) powr to translate kingdoms/and
to the bissshops thei geue auctorite to ma-
ke newe articles of our faith. And them-
selues to geue the same to emprour kings
and princes/as did Jason and Menela-
us to cruel Antiochus and to make newe
worshipings and seruices to honor God.
These bissshops vsurpe a seclare lordely
powr to interprete scriptures/whiche to
flater princes thei geue it also to kinges/
ne noccant/to hold them to frendis/& yet
is the true interpretation of the scriptu-
res the gift of god/as is the insitucion of
gods seruice and worship limited with
his prescript worde/and with no powr ge-
uen of men. And to be short. The lordly-
nes and dominacion of the bissshops/is
nowe all contrarie to the gospell. And
whē we at the laste counsell the emprour
and the lordis of germany beinge present
with all the letned monished iently the-
se bissshops of these enormities yet wyll
thei

thei moſte proudly and pertinantly defend
ſtill their idolatry and open errors conuul-
ced there openly of the ſame / yet forbyd
thei the goſpell of trwthe to be taught: &
with tyranny aboue any Nero or Dioclecia-
ne ſlay thei godly mē for the profeſſion of
the goſpell. Their owne parrinate pryde
wetingly reſiſtinge gods worde therfore
declareth them to be the very antichriſt is
here prophesied of daniel. Nether be the
controuerſies wherof we diſputed / obſcu-
re / but were clerely then cōfuted & percet-
ned of al men. The cauſe why ſo many diſ-
ſent from vs is. That thei be epicures or
hypocrites blyndened & bewitched with the
the falſe auctorite of the pope and his car-
dinalls and biſſhops or with the bayn cō-
ceite of their owne carnall wiſedom and
politic / of which it is wriſten in this cha-
ptur. Al the vngodly ſhal be with oute vnder-
ſtanding. Wherfore let vs not be mo-
ued at their wilked iugements and ordinā-
ces to conſent to their errors & idolatrye /
ſo to helpe their furpoſe madnes. Now ye
ſe antichriſtis kingdome & who be the prin-
ces therof / wherfore it is ſome ſeen vpon
whom the text is Verified. Nowe to the
text ayen whence I haue digreſſed.

And it ſhall prosper with him vntill
Gods wrath be conſumed and ſpent
vpon

Text.

The makis of anticryst.

Upon hym and a impietie and wykednes
of the vngodly be at the rypeste.

2. thes. 2. For the contempt of the gospell/shall
the wrath of god suffer the turke and the
pope with strong delusions and effectuo-
se errors to destroye many soules and bo-
dys/but it shall dure no lenger then that
his wrath consumed/shall ceasse/& theire
wykednes be rype/which shalbe when
with his cleare cominge he shall thruste
downe anticryst. Anticryst shall prosper
in the mean tyme in his mischeif/ for he
shall do and haue what he lyste/he shall
haue helthe of bodye/ryches/princely ho-
noz/dignities/his pleasure ouer women/
Victories/pea and what he will/as to per-
secute to make lawes &c. which is a token
of the continuall consuming wrath of god
hanginge ouer his head/as is the crosse
and affliction of the godly the token of
gods loue toward them. When anticry-
stes wykednes is rype and at the hyghest
in persecuting/as is this daye the wyked-
nes of the emprour pope & other kinges/
then let them beware / for now will the
wrath of God ceasse to suffer them here
any lenger to lyue.

Text. He shall set naught by god of his
fathers/nether shall he regarde the con-
iugale loue in wedlok/noz sette a wght by
any

any god at all/for he shall exalt himself
aboue all thinges.

Christ was promised to the fathers
being thele God/and therefore shall anti-
crist deadly hate him/because he promi-
seth to the repenters remission of their
synnes & lyfe eternall for the onely fayth
and confidence of his mercye promysed
them. The turk calleth vpon Mahumete
and wilbe iustified by the workes coman-
ded in Mahumets lawe/the pope calleth
vpon the deade saintes and wilbe iust-
fied by the workes wyrtten in his owne de-
crees and lawe. In this Verse ye se two
manifest markes of anticrist printed both
vpon the turke and the pope and their se-
cular princes yet folowing their steps
one euident marke is. They shall not
knowe ne vnderstand what God is/but
openly caste awaye the God of oure fa-
thers Abraham/Isaac and Jacob &c. one
god alone for all sufficient him onely our
fathers called vpon in cryste/ theirs and
ours onely mediator. Vnto him onely in
all afflictions we and they dyd euer flye
in the fayth of cryst oure sauour and one-
ly mediator. And were hard and holpen
by his mercye/oure fayth reaching it vnto
cristis passion paste/as dyd theirs vnto
his deatch to come/ther by both they & we

The. 4.
A. 5. mar-
kes.

The markis of antichrist.

to be iustified. But this our eternall god
and father thus knowen in Cryste / shall
oure anticrystis (sayth the aungell) neuer
knowe nor regarde / but spyghtfully set
him at naught and caste him awaye for
their idols set vp in his stede both in their
owne hertis and in their churches to be
worshipped after their owne inuencions /
inuocations &c. Thei shall inuent their
newe iustificacions newe articles / remis-
sions / indulgences and saluacions by ma-
ny other means and mediators then by
onely Cryste. These anticrysten keisers /
kinges and bissshops shall teche and de-
fende most ctuelly their own strange god
of their owne makinge made with their
mouthes and hands. And as tyranously
shall they syght for their owne inuented
iustificacions and inuocations of their
dead saints : for their owne merits / will
workis / and satisfaccions / rites / cere. &c.
Then shall thei pray to / and for the dead
which nether heare nor know them. And
when thei be thus casten vp of God tho-
row their owne lustes into a forlorne myn-
de. Rom. 1. Then shall ye see thei fifte
mark euen to contempne the honest law-
full coniugale loue of men and women de-
syering to be coupled in holy wedlok. God
hath created the man and woman & graf-
fed

Isa. 63.

5. mark.

Fed into ether sepe a mutuall loue to be
toynded togyther in wedloke/ lawfully to
bringforth frute/ one to haue a counforta-
ble felowe helper of the tother. This na-
turall contugale loue shall they vtterly
destroie forbidding the lawfull matrimo-
nie of preistis and of all their religious
fonde Dowesses. And shall set vp therby
wheredom aduoutry and all prodigious
lecherie vnder an hypocritish cloke of vn-
lawfull lawfull bowes and sole vncaste
chastite. So that by this deuillish doctry-
ne and prohibicion many a man and wo-
man is dishonested shamed viciated and
polluted/ yea and many a soull dampned.
Such forbidders of wedlok shall neuer
haue good successe and fortune in their
owne maryages.

1. Tim. 4

And as for oure bishhops and preistis
the autors of this anticrysten act/ they
be so depely and so openly marked with
this bawdy bronde and popish print/ that
whoso see their shauen crownes/ as they
be afraid of their familie wyues & daugh-
ters and abhorre their to ouermiche do-
mestike familiarite/ so do all the worlde
speke shame of their open prodigious le-
cherie. These be so/ the monstrosse mar-
kes of oure anticrystis both seculare and
ecclesiastike/ euen the manifest blasphem-
e, iii. mica

The fyft marke of
mies and contempt of god in worshipping
images and strage gods and their deuila-
lish doctryne prohibyting lawfull marya-
ge and violently rendinge honeste law-
fully married persons in sonder with their
derely beloued chyldren/ thus to confir-
me their owne wyde wandering wyues
lecherous lusters. I tremble and shake
for very shame & fear to tell the horrible
viciousse lyues & abominable fylthynees
committed among themselves and with
menis wyues/ wherof all the romish ram-
mish preistis and bishops so stinke that
all honest men stoppe their noses/ eares
and eyes at them.

This anticyrystian kingdom retyrnet
the name of god the eternall father & his
sone cryste. But they adde to idols & cor-
rupte the trewe doctryne both in praying
to the dead and worshippinge of idols and
images/ among which idols their misse
is the most execrable abominable signe
of a swift and soden destruction shortly to
fall vpon them. And as for the trewe inuo-
cation of god thorow cryst/ they haue tur-
ned it into a doubtful dubitacion. In ouer-
sorrowfull repentance and contricion/ so
long as the mynde dweteth/ & is not cer-
teynly perswaded of remission of his syn-
nes/ she knoweth not God in Cryste/ but
flyeth

flyeth from him to dead saintes and dome
 idols. The crystians in this maner of
 Inuocacion differre not from the turkes
 Saracens and Iewes / whiche al pray to /
 and call vpon god / But in a perpetuall du-
 bitaciō whether god be mercifull / forgeue
 or heare them. For nether thei nor we can
 be certified by our workis / whether we be
 for their sakis worthie to be herde and for
 geuen. Wherfore our faith stayed vpon
 god and vpon his promises to be herd &
 forgeuen for crystis sake whom the father
 willed to be offred by a sacrifice for our
 sinnes / excludeth al maner a doute and al
 that may let or fight agens this mercia-
 ble forgeuens. For this constant gift of
 faith certifieth vs firmly / verely to be
 receiued of our god and father for his so-
 nes sake / and for his sake onely our pray-
 ers to be herde / as it is writen. We ha-
 uinge sicke a bishop and mediator / let vs
 with bolde confidence go vnto him & cet.
 And aye / what soeuer ye aske my father
 in my name / he will geue it you. For in
 that he saith in my name / he comandeth
 vs to aske in the faith and confidence of
 the mediator. As thus. O eternall god &
 father of our lord Iesu cryste / the maker
 and conseruer of al things / most wysse / the
 best / mercifull / our iuge / and almighty /
 c. llll. vpon

Heb .2. &
 4.
 Ioan. 15

a prayer

The exposition of
ring of ether wothers benevolent debattle
The man knowth himself to owe certeyn
labors to his wyfe / that she want not food
or any necessary thinge / and the wo
man muste laboze to sustayne the bybring
ing of hir childerne &c. as that moste fru
tefull and necessary booke of the Chyristen
state of matrimony teacheth us. Whiche
booke every cristen man ought to reade.
But the one eyed great tyraunt kinge Cy
clops sitting alone in his dene lading his
bellye with delicats and his owne fleshy
with lustes care not for this honeste cure
and conjugale loue. He bereth no honeste
beneuolence to any parte of mankinde he
geueth them not their honeste conjugall
honore for their creators sake nor labor
eth to get his wyfe hir lyuing nor defen
deth hir from inconueniencies / but him
self compresseth & dishonesteth al other
menis wyues and daughters and turneth
by their halteres when he hath done with
them / for they will not be comberd to their
owne wyues and children. This is both
the sclaunder to the womā / injurye to hir
houfbond / shame and dishonestie to them
all. 3. and to their children to / and destruc
cion of the fraillscpe / not to nourish helpe
and defend hir but to bringe hir into per
tuall infamie and dampnacion. Of this
intus

Cyclops
& popes
& his pri
ces.

injuries shame and dishonestie spekethe the
next sayinge he shal fill the women ful of
shame and dishonestye schaudered with
perpetuall contumelie & dampnacion.

The first bronde of this bloody beast is
to contempne god. exaltinge himselfe abo-
ue all thinges. Here he describeth the fur-
ye of the Epicures / which is the highest
and depest mischeif of all implete / euen
to contempne the very god and to vse him
as no god / but to imagine god to be a god
of his owne makinge / and to destitute the
predestinacion and foresight of god / yea to
make the religions or gods ordinances to
serue his owne pleasures for his own pro-
fite and lucre. Who destitute gods infal-
libe prouidence and predestinacion but
he that decreeth / that a man may proue
the predestined and appointed howe of his
death / infallibly foresene of god? What
els is this then to be magnified aboue
god? To make new articles of our faith
contrary to Gods worde / and to set them
in their prophane seculare actes of poli-
tike parlements armed with the swerde and
fier / is not els then to be exalted aboue
god himself. Wonder it is feinge this epi-
cure godles fure be so horrible a sinne a-
gainst gods highe maiesty / that noman ca-
reppresse the grauite therof / that so innu-

mera.

The. 6.
token of
anticrist
An epicu-
re is he
that se-
keth his
belly lu-
stis.

The exposition of
merable men so muche delyte/withe the
contempt of god/in these epicurys opin
ons. But these abominable crymes & im
pities the sone of god shall disclose and
punishe at his open coming ayen to iuge
ment/that he might orne his chyrche with
glorye and cast these anticrystis into euer
lastinge torments vnlesse they repent in
tyme monished.

Text.

But he shall worshop in his owne
kingdom the god Mayzim/euen the god
whom his fathers neuer knewe/him shall
he honour with the gold and syluer/perle
and gemmis/and with the other pectouse
ornaments.

Mayzi.

Mayzim/signifieth stronge defences
as bulwarks and castels. This god May
zim/which our fathers as Abraham/I
saac prophetes & the apostles with our
fathers in the primitive churches neuer
knewe/is it which the shauyn anticristes
of late haue made and sayn themselves
euerie daye to make it/which sleightly
leger de maine (say they) no aungel nor
yet marie herself cannot do/but onely
popis false anoynted Anticristis. This
their stronge god and castell Mayzim/is
not onely their owne made God/but also
all their rites/cerem. lawes/doctrynes/
traditions wth their transsubstantiations
all

all their lyinge prophane papistrýe/false
 worship and idolatry belonging therunto
 Brede in scripture is the most strong staf-
 fe (as Moses and the prophetes call it) wherwith
 man is sustained and nourished. Mayzim is a
 made mighty god of and in sondre temples.
 The arke and the temple of god were called
 Maysa/that is/their strong castell or tower/as
 it is afore sayd. But Mayzim in þ plurall
 nomb er signifieth yet more stronger things
 then they all/euen their most strongest helpe
 and holde whereby anticristis kingdom think
 themselves to be for euer defended & pre-
 serued. For as long as their Mayzim in
 misse with their adpertinences maye
 stonde thei thinke their kingdoms inex-
 pugnabile. So longe as they maye holde
 styll their hyghe honor and priuilege in
 making their vnmighty Mayzi/thei dout
 not but to stonde faste and sewer ayenste
 god and cryste and his gospel. The Je-
 wes hauing to greate a confidence in the
 arke (yet was it made by gods precept
 and so is not Mayzim) caried it forth into
 the bataill ayenst the philistens calling
 it the God of the Hebrewes/as they call
 Mayzim the god of the crystians/suppo-
 singe therby to haue had the victorie/but
 the arke was taken and they miserable
 slayne/

Leuit. 26

Ezech. 4

1. reg. 4.

The exposition of
slayne/for to miche trustinge in their al-
to weak Mayzim not institutcd for siege
ententis. What perels/plages bataill so-
res sykenesses wether fyer feare we/But
a non the makers of Mayzim causse the
misses to be song and sayd/yea and May-
zim in a maske muste be carped about in
processions for helpe & defence. But cryst
institutcd not his holy souper into these
endes and vses. Make fast (my masters)
yours mustye and misye Mayzim with
your misses/for if ye lese him in this your
bataill and cotencion ayenst cryste/few-
ly ye lese the strongest hold ye haue. If he
fall/your kingdom is in the duste. Doubt-
les his legges be broken. For the aungell
affirmed it/and Daniel sawe before his
fete to be made and bakt but of brittle bak-
kery/his bodye therfore now reletth and
staggerth. Make miche of/and hold fast
your golde and syluer/your preciousse
stones and so ryche Jewels begged to or-
nowerne to honoz and to magnifie May-
zim/and all for your owne aduantage.
For the tyme drawth faste on that your
felucs and your god Mayzim shall lese
all/yea you shall lese Mayzim to. This is
and shall come to passe/where and when
the very vse and firste institucion of the
lordis souper shall be restored to crystis or-
dinance

dinance/and your prophane popish mis-
 ses be abolisshed/as they be well minis-
 shed and put downe now in many places
 with the abbeyes. Some expositors call
 Mayzim the god of strength or the most
 strong god of anticyrst/because he shalbe
 defended mayntained and strengthened
 by the most strong weapens as by swerde
 fyre/water/and by the strong powers of
 most mighty emperours/kings and secu-
 lare armies/& also of & by p most subtile
 crafty learning and studie of the popish
 prestis deuillish doctours of lawe/blody
 bishops/and cruell cardinals. And of p
 most fraudelent foyes the holy hypocri-
 tes/euen the mischeuo^r monkis and fyre
 se fryers. Of which it foloweth in the
 text sayinge.

And he shall for p defence & mainte-
 nance of his god Mayzim & to glowe men
 to this strange god/honour them highely
 with dignities lordships & riches/yea
 and for a rewarde distribute the erthe to
 all them whom he knoweth wyll helpe to
 confirme his god.

Nowe shall all anticristis enforcements
 be to study and contend to defende and to
 make Mayzim strong/stablesshinge him
 with decrees counsels cursinges lawes
 thondzings and lightnings with swerd
 fyre

Sir Ni-
clas ger-
ues his
false mi-
racle.

Their
last shif-
tis,

The exposition of
fyer water parlement actis cessions en-
quiringes holy sacraments of strange
names. Also with the false miracles make
thei Mayzim fast/as did sir Nicolas ger-
ues preste in the countie of surrey vpon
Thomas becketts daye & laste yere at his
misse pith his synger to besprinkle the cor-
pores and the hoste with his blode and so
lifted it vp shewed bloody to the peple to
restore the celebracion of Thomas Bec-
ket and his day ayen. And howe liberal/
yea prodigall is their auarice in powerig
for the grete giftis for their mayzim to sup-
presse the trweth and to set forth their lyes
and false doctrine ayenst theirown con-
sciencences/their own and their fathers fa-
ctes declare it/whē thei gaue Judas the
30. peces of syluer to betray cryste/a ayen
when with so grete a some of money thei
stopped the keepers mouthes and to cause
the to make so lowd a lye ayenst all their
consciencences/that thei being in sleap/his
disciples shuld haue stolen crystis body a-
way out of the graue/so to contende to ha-
ue quenched the verite of crystis manifest
resurreccion. For when all thestis fall/
yet haue thei false miracles and money
to by lyes and to suborne the defenders
of thei lately made Mayzim their popis
god. If gold syluer precious stones or any
riche

riche Jewels or holy sacred sacramentall
names may defend he shall wantenone.
If the secular powr of empours & kin-
ges or any subtil sophistry or any mira-
cles may help to hold up Mayzim thet
shall not fail him/yea and it were to slay
an hole londe of crysten men whiche dare
speke or write ayenst Mayzim/for the ho-
ly souper of the lord to be restored into þ
right vse. And therfore it stondesth in the
same Verse/he shall highely honour them
whiche confirme Mayzim the strang god
whom he hath chosen/and he shall make
them lords of grete possessions and distri-
bute the erth vnto them for a rewarde/e-
uen as muche to say/as anticryste shall ge-
ue greate titles names and honours/ry-
che giftis priuileges and possessions to
the empours and kinges cardinals bis-
shops religio use and secular preistis or
to any other magistrats which at his ple-
sure wyll persecute the Gospel/worship
idols and confirme his rites cere/and fal-
se doctrine. As did Antiochus geue the
bissshoprikes to the preistis for propheanig
the temple and slayinge the saynts/euen
so in these dayes do the ryche gloton and
þ cruell Cyclopes enryche men with lar-
ger benefices and dignities/whiche ether
speke or wyte or do bothe ayenst the pro-

The exposition of
fessours of the gospell and defende their
idols yea and at laste the bissshops / when
they see their Mayzim to mould / be sower
and begin to lose his Vigore strengthe &
taste / then shall they render by all their spi-
rituall iurisdiction powre and autorite into
the seculare kings handis ayē with their
bissshops likes chauntries colleges & goods
to / for the stronger helpe and defence of
Mayzim. Thus shall they trosse the ball to
eche other with gifts and goodis / titles
and honours / the spiritualtie procuringe
the seclare helpe / and the seclare powre
makinge the pccissis lordis aboue all to
mainteyn Mayzim / one state shall helpe
defende and auance the tother and all
to defende their god Mayzim. Which al-
though of himself he be but thynne & wea-
ker then the mouse that cateth him / yet
haue they geuen him the moste mighty na-
me of all / euen to be Very god and man af-
ter they haue once stinkingly breathed
their s wordis vpon it / when yet in so do-
inge / they declare themselves to be mag-
nified & exalted aboue him / if they gra-
unt the creator beter then the creature / &
the fletcher beter then his bolt. And to be
short / by this their god Mayzim vnder-
stand their missis / as I said / with all the
adpurtinace executed in their chyrches
ayenst

ayenst the worde of god or not with the
worde / before / upon / and about their alta-
res.

This Anticristen kingdom saith the
text shall geue great lordships and king-
doms to many & deuyde the erthe to them
by permutacion. It is manifest / that the
popis haue translated empires and king-
doms / permuting & chaunginge them at
their plesures which haue defended the
and their god Mayzim. For as antiochus
gaue the bissshopricke of Jerusalem to the
epicure prestis which gaue him licence
to prophane and spoile the temple / euen
so now do the popes and bisschopes geue
the same lycence to secular emproures &
kinges that their selves might still make
Mayzim / yea thei haue geuen grete giftis
and promotions to Eccius / Cocleus /
Emser / Dighius / Latomus / and Alphos
and to sicke popish prestes and pharise-
is to write & to dispute strongly for May-
zim ayenst the lordis holy souper / and to
defende idols and all false religion. yea &
albeit their mistes / rytes with the all their
false religion be proued openly naught &
deuillish / yet cloke thei them with this
precept sayinge. The autorite of the chur-
che may not be contempned nor spotted /
nor their decent odiousse orders & illan-

The expositiō of
dable rytes be taken away which lordis
muste nedis rule the roste. But (cristē rea-
der) take thou heed to gods worde which
here clerely paintteth before thyn eyes
their god Mayzīm with all his helpers &
defenders / and by whom and what me-
ans he is yet holpen bpholden and defen-
ded / and herken what þe voice of god saith
ffugite idola / fflye frō images and idols
and auoid false strange gods. Thou shalt
see it openly how the bissshops shall short-
ly rendre bp into the emprours and kings
hādis their bissshopzlike autorite spiritual
ouer the chirches / their first frutes their
tenthes / palaces parkes &c. and the po-
pe shall yet geue thē the tytles of god / to
defende his false faith. Which all is not
els then to exalte them aboue god / and
all to defende and magnifye their mōstro-
se Mayzīm.

Text.

But at laste / the south kinge shall
goze him with his horne & the north king
also shall come spercelly vpon him lyke a
whirle winde with wagens & horse men
and with many shippes: he shall inuade
the regiōs lyke a swelling floude runing
all ouer them. He shall inuade that moste
pleasaunt londe and many shall be smiten
downe.

Here is discribed the laste bataill bet-
wixt

The markis of antlcryst.

227

twixt Antiochus and the kinge of Egypt.
But as cryste toke an occasion in the pro-
phete of the foresignes and destruccion
of Jerusalem/of the temple and Jewes co-
mon weal/to set before our eyes the fore-
signes and tokens of his lasie cominge &
destruccion of the worlde: euen so here
of this lasie barail betwixt these two kin-
ges/the aungell proceedeth vnto this pre-
sent lasie ende of the worlde/declaring in
holde troublouse and bloody a state & worl-
de shall make an ende. Nowe the west par-
te of the worlde whiche is called crysten-
dom hath her north and south kinges/
whiche be at heuery warre among themsel-
ues. The pope is/and hath ben longe ty-
me a south kinge/and with his hornes &
powr hath he hurt all crystendom north
weste and east from him/he hath geuen
them all to drinke of his poysoned golden
cuppe/auerting them from the true faith
and religion vnto his anticristen doctry-
ne. And whether he hath now set the north
and south kinges and emprour togi-
ther by the eares let the stories and pre-
sent experience be iuge. The text saith.
At laste/or in the tyme of the ende/mea-
ninge not onely the ende of Antioch⁹ per-
secucion/but also this present tyme & end
of this worlde. But as there nowe no north

Mat. 24

Apoc. 17.

f.iii.

the

The exposition of
the este and weste kinges whiche fight
ayenst the south kinge the poperysse arm
ly. All thei which hane receiued the gos-
pell as the germans / and thei that vnder
the same pretence debarre him of his fal-
se vsurped powr & money falsely ex-
acted / as englonde / fight yet ayenst him / yea
and all the crysten lerned which write or
preache ayenst him in Germany / Fran-
ce / Englonde &c. do yet fight ayenst him
resistinge this stronge and sharpe horned
harnest hore of Babylon. The text se-
meth to geue the victorie to the north
kinges ayenst the pope and him to haue
the fall: which shalbe verified of the spi-
rituall bataill with the penne & lippe
of the lerned & godly mē writing prechin-
ge & praying ayenst him. What shal we say
of these kinges yet fighting among thesel-
ues? God knoweth. But þe turk is a north
este king if we loke vpon his seat imperial
in Constantinople from Judea and from
Be. Wherfor / I iuge that for þe persecuciō
& thrusting away of þe gospel alþ west real-
med and the Romane empire shalbe th⁹
settogither one to destroe another til the
way be made redye for the turkes incur-
sion. And that therbe but fewe crysten kin-
ges a lyne that shal leaue theire kingdōs
to theirown ayers and posterite if the tur-
ke preuaile. for he shal come into that

moste pleasaunt londe gretly despyred & many shal be slayne. This shal be a perelous and a troubles tyme. Ezechiel prophced of this destruccion by Gog and Magog/ by whom is vnderstanden the turkes cruell p^{er}son. The pope first came into Italy and did set his scat in Rome/ which is the moste pleasaunt londe in crystendom. France/ England and diuerse parties of Germanie be right fertile and pleasaunt londes/ and gretly despyred & longed for of t^{he} turke. But who shal escape these cruell anticristis handis? the text saith thus.

But these men shall escape his hande/ euen the Idumeis and the moabites and p^{ri}nces of the Ammonites. These Idumeis be the bloody Edomities of Esau Moabites signifye proud men/ the Ammonites be basterdes & misbegoten/ bothe were the sonnes of drunken lot gotten by his owne daughters. These bloody misbegoten filthie papistes shal be confedered with the pope and turke/ and with the persecuters and destroyers of the crystendom/ and so escape these cluys/ for that present tyme. These misbegoten Ammonites p^{ri}nces pope and his misshapen bishops shal diligently wait which parte is lyke to preuaile/ and vnto that parte shall they flye
f. iiii. with

Text.

The edomites destroyed gods people to please their
londes. no
ber. 20.

The exposition of
with their riches and fayer false perswa-
sions submitting themselves enen to the
Turke rather then they wolde lese their
names / riches / tytles and dignities / and
wyl rather become Machumetes mis-
shops and the turkis trewe pristes then
to dye for the Crysten fayth. It foloweth
in the next Verse / who shall not escape.

Text. And he shall sende his power into
regions / and the londe of Egypte shall
not escape.

The po-
pe & turk
will ha-
ue the ry-
ches of
Egypte.

Egypt was no lesse pleasaunt fertile
and ryche then it was blynde and igno-
rant of god and full of idolatrye. Egypt
is as myche to saye as derknes. The mo-
re welthye and ryche kingdoms be / the
more vicious blynde and aduersaries ar
they to Gods worde. There be yet some
kingdoms ryche pleasaunt and welthey /
but in the middaye lyght of the gospell
now sprongen vp so clerely more then the-
se. 20. yeares / good lord how blynde and
derke Egypte be they? But for their ry-
ches and welthynes shall the Turke the

The po-
pe hath
had the /
the turk
will ha-
ue them.

cruesilyer be bent to invade and to obtai-
ne them. Wherefore it foloweth.

Text. And he shall be kinge over the tre-
sures of their golde and syluer and lorde
ouer all their pleasant possessions and ie-
wels of these blynde Egyptions. But by
by

Sya and India shall he passe thorow.

These blynde wealy sondes which yet persecute gods worde shall not escape the turkis handis. But Syria and India by which are vnderstanden all dyve baron regions full of pouerty sondes full of miseries and wyld beasts where nether ryches nor pleasures are to be gotten & turke shall passe by or thorow them doinge no hurte. For thei be ryches treasures & pleasaunt fertile regions full of gold & syluer that anticrist euer sought and shall seke to the worldis ende. But now whyle thei be in the middis of their welthe and ryches and haue gotten these pleasaunt realmes / the aungell thus sayth.

¶ But then shall tydings from the east and north trouble him and feare him. Text.

When the pope was in the middis of his welthy ryches and so hyghe in power auctorite and honour / drecaded and exalted aboue god thorow oute all crystendom increasinge his ryches and power with pardons licences grauntes and gathering of his tributes and pensions / then came there shewed tydings to him from the north east oute of Saponie and Heluetia / that one Martine Luther with zwinglius and Ecolampadius begane to wyte ayenst his pardons and ayenst his god

May.

The exposition of

Mattheu / and that they disputed of his power &c. Then began the gospel a good tydings of the iustificacion and fre pardon a remission of synnes by onely fayth in Jesu cryste to be brought to his carres / which as thei were good and glad tydings to the beleuers / so were thei terrible tydings and a ferefull fame to all infidels a papistes. For then as þe text sayth.

Text.

In ira & furore magno egredietur ad uasandum & occidendum plurimos.

That is / In ire and in a great heat and fure shall he goforth to destroye and kyll full many. Euen as many as shall folowe and haue folowed these godly lerned men his holy doctryne of þe gospel. Then sent he to his cardinals and bishops in euery countrey as to Thomas Wolsey archebishop of yorke and Cardinall to perswade the kinge / some to perswade them prouer / some to þe frenche kinge / some to Scotlande &c. that the gospel now ryse was dampnable heresye / commandinge all kinges and bishops cristened to suppress it preche and wyte ayenst it / and to burne all the professours and bokis thereof / as testaments and bybles translated into the Bulgare tongue / yea and euen Luthers image to burned they at Pauls crosse with many englishe testaments /

Tho.

Thomas Wolsey the cardinall present
solemply sitting vnder his golden cana-
pye. Now therfore thempzour and kinges
all (but some of ignorance) playd anticry-
stis part for the popis pleasure with swer-
de and fyer slaying many innocentes more
then these. 24. yeares / and yet ceasse not
some bloody bochers / for the dragons plea-
sure to persecute the crystians. Well / let
them go on yet a lytle whyle tyll there co-
me yet moo terrible tydings from the
north east. And let them styll fume and
some out fyer and water fagets & swerde
vntyll not onely fearfuller rumors / but
also the turke himself be in their neckis.
But yet in the mean tyme it is possible
ere these warres (now begune. 1544. in
July) be ended / that euery south west kin-
ge maye heare ferefull tydings from the
north east eche one of other. And all they
together at last shall heare ferefull tydin-
ges from the Turke / euer redy to invade
crystendom. The turke in the middis of
his prosperite & glory shall heare the last
ferefull tydings of all / euen when Cryste
orlens ex alto as did zacharie saye / shall Luk. 1.
come downe springinge oute of heuen to
iugement. But in the meane ceason / see
what prouisions and shifts / these anti-
crystis shall make / mistrusting these ty-
dings /

The exposition of
things/sayth the aungel.

Text. And he shall set fast his strong ca-
stles palaces and bulwokes betwixte
two seas vpon the noble holy hyll/vntyll
he shall come to his ende / when noman
shall helpe him.

Rome is
the seue
toppt hyll
& vno-
mose. 50.
headed
hydra
slayn of
hercu-
les.

The serpentynescad the pope of all bea-
stes the subylest and fardest forecasting
dreading these tydings long ago buylded
him many strong castles in Rome & Italy
betwixt p two seas one called marc adria-
ticum and the tother called Tyrhenū.
Rome his cheif seat of his reste and plea-
sure being situated vpon the noble scuen
topped holy fathers hyll. But his sewe-
rest tower of all was (as he thought) that
by his counsels/curses/lawes & decrees
he had made his holynes and power so
hygh and fast that he was exalted aboue
god/emprours/& kinges vsurping a wor-
ship aboue god there boasting himself for
gods vicare on erthe & head of the vniuer-
sall churche hauing power both in heanen
hell/erth and in purgatorie / & that this
securite and power might sitte the sewer-
er/he made fast and ferme decrees/no-
man so hardy/payn of cursinge and bur-
ninge/once to doute or dispute of his po-
wer dignite/autorite or holynes. He sit-
teth betwixt two troubles seas. For no-
man

man maye come nyghe nor touche this hy
dra (his hygh holynes I shuld saye) with
gods word on any syde but he shall go tho
row a troublouse sea & be bzt oz drowned
But the lorde with the bze the of his mou
the shall sleve him. Haue not some secula
re anticrystis at these ferefull tydings
from þ northeast made themselves strong
holdes and castels betwixt seas vpon so
me hyghe holy hyll: But it is God that
woundeth the head of his enemies & smy
teth of the heartie head toppe of them that
walke in synnes. God shall also cruss the
the head of the dragon in the waters.

psal. 68.

psal. 74.

The frenche kinge lyeth betwixt the
mediterrany sea and the sowe the oceane/
yea now he hath the Popes two hornes
and the emprours swerde to defende him.
His hyghe hyll where vpon he resteth is/
to be called the most crysten kinge. Besy
des these holy helpes and defences / the
Pope hath Gods power almighty vpon
erth / he hath Peter & Paul in their moste
hyghe indignacion and curses to thonder
and lyghten vpon whom he lysteth.

france hath S. Dionyse with his long
mois pyke. The emprour hath the win
ges of the flying egle that flieth so hygh
ouer all / & hercules two pilles. The other
popis the princes be beres / winged swift
sprinkled

The exposition of
sprinkled panthers and be called the most
mighty/noblest/redouted most Victoriou.
se/the Popes firste begoten sonnes &c.
The emproure maiestye is called of the
clergy the most inuicte sacred cesar con-
secrated to iustice &c. and puyssant prince
of Almayn as long as he defendeth their
papistye. These all haue their most strōg
and mighty god Mayzim/ with infinite
dayly missees and the perpetuall prayers
of the papists with Sancta Maria and
all sayntis to praye for them. Shall there
any ferefull tydings from the north east
fray any of these cruell beastes: yea Vere-
ly/ if thei repent not in tyme in sak and as-
shes/ for sheding of so micke innocent blo-
de for the gospell/ and will not in tyme
ceasse persecuting/ and receyue the wor-
de humbly embracing it with thankis/ be-
leue it and defende it. But how long els
shall thei sitte in feare in these their own
holy hylls: The text sayth: Not longe.
But they shall come to their ende. And to
what ende (I pray you): The text sayth.
Et non erit eis adiutor. That is to saye:
Notwithstandinge all these great seas/
defences/towers palaces/hyggh holy tyt-
les/ryches/men moncy/greate gunnes.
yea for all their policies and studeye/ yet
in their most nede shall there not be one
to

to helpe them. No not their owne grate
god Mayzim/nor Marye nor not one of
all the sayntis in their chirches / nor in
heauen maye helpe any one of these an-
ticrystes.

The Jewes once at sicke lyke terrible
tydings from the north east / pretended
and trusted to lyke defences / for thei had
their situacion betwixt þ west sea / & the
floude Euphrates. Their temple and ci-
te Jerusalem were buylded pleasantly
vpon that holy hyghe mount of Sion wel
fortreced and turretted. And when the
prophete Jeremie tolde them these terri-
ble rumors from the north east / that the
kinge of Babylons hulde come to destroye
all. Thei answered / that it was impossi-
ble: for that they were the peple of God /
thei had his lawes decent rites and lan-
dable cerem. and miracles for them / they
were circumcised and had the sealls and
sacraments of his couenant / & the Baby-
lonites were infidelis / not þ peple of god /
but haithen folke / and therfore prisoned
they the prophete Jerem. and conspired
his death and diuerse other thei slewe for
telling them sicke tydings. But yet came
thei to that same ende noman helpinge
them. And albeit now our false cristians
and trewe anticrystis pretende the same
bribe

The exposition of
baitle buklers / sayinge we be crystened/
we be gods peple / redmed by cryste / we
serue god trewly daye & nyght / no where
is he so richely and so prouedly serued as
amonge vs / we haue his sacraments and
daily infinite mistes / wherfoze if any mā
tell vs of the turke incurfion to destroy al
cristendom / we ought to kylt him as a fal-
se precher and falser prophete. For God
shal neuer suffer his crystened peple to be
destroied of an heithen turke. well.

The turke therfoze / when he shal ha-
ue this conqueste ouer all cristendom / he
shal also hear lyke ferefull tydings from
the north east. And he shal flye to sicke
shiftis as now do our crysten turkes and
antlcristes. For his great mighty palace
of Byzacle is sewerly builded alreedy be-
twixt the aeuge seas & Euxyn sea. And
he shal thinke himself the moste mighty
emprour of Rome and conquerer of the
hole worlde. But yet shal he come to his
ende / noman helping him. For after this
fowerth Romane Monarchie / there shal
be no moo. For here shal come forth the
watchinge and awatlaying rozing lyon
out of the north east wode / & shal cha-
lenge & conuince this mighty last enimie
the turke persuinge his churche and pre-
suming to geue the egle / and to holde the
Roma.

the twelfth Chapter.

233

Romane empire/hereshal this highe flying eagle be slayne vpon the mountains of Israel/whyle he is in persecuting the churche of cryste shall he be slayne with the breath and worde of this lyons mouth cominge downe to ingement/as it is prophesied. 4. Esdras in the. 12. Chap.

¶ But in this tyme/Michael þ great prince standinge for thy peple shall arise vp/for there shalbe siche an hard heuy and troublous tyme as neuer was sence any man hath bene vnto this tyme. But in this tyme thy peple which is fownde wyten in the booke shalbe deliuered and saved.

This is a present consolacion for all crystianes yet suffering persecucion/Michael is so miche to save as who is lyke god: Verely euen Iesus Cryst which sitteth on hyghe and beholdeth thinges so lowe and farreof. He is called a grate prince because that þ saythfull beleuere/through him overcome euen the powers and gates of hell/for greater is he that is in vs/then he that is in þ worlde. To stand forth and to arise vp/is a token of a ready willing helper at all tyme. for the destruction of the afflict/and waylinge of þ poore now will I arise vp sayeth the lord and I will restore them to helthe & geue them

Text.

psal. 12.

1. Ioan 4

Act. 7.

psal. 12.

The expositiō of
them a breathing resting place. Thanks
be to god the father of our saviour cryst
that yet he will stand forth and arise
to deliuer vs from these so many and so
cruell torments and anticrystes / makinge
vs vnable to be overcome thorow onely
fayth and by the confession of the almight
y gospel. By that so troubles so heuery
a greuouse a tyme as neuer was nor shal
be / he vnderstandeth this same our tyme
present in which the lest part of the chur
che is thus persecuted within and with
out / at home of theirowne familie fay
ned brethren / and in euery strange londe /
of the most and hyghest part of þe worlde.
This is confirmed not onely by Crysts
wordis Matth. 24. but also by this place
of daniel. But yet are the elect wyten in
the booke of god / for whose sake the gospel
is / a shal be preached and the chosen shal
not be lost. Let vs go forth therefore vnto
our solace reste and counforte euen vnto
the resurreccion. See howe ioyously the
yungest reioyseth and haasteth him selfe
vnto the last daye / so that before he wolde
speke of Michaels office he wolde in graf
fe the place of our resurreccion so full of
solace / that we mought be certifyed that
when Anticryst is reueled / then is there
nothinge els to be waited fore but the re
surreccion of the dead. But yet shal the.

The twelfth Chapter.

234

se cruell persecuters (as in the tyme of No-
he) before the floude/cat and drinke ma-
rye buylde plant and be merye tyll vnuar-
res & vniuersall fyre shall ouer flye them.
And as Paul and Peter saye/when they
shall wene all to be seuer and safe/then
shall this soden destruction come ouer
them. So that the worlde shall euer be in
mische and solace and in a synfull securi-
te. For the persecucion and heuie dayes
shall begine at the house of god. But oh
myght/oh tribulacion / oh horrible trem-
blinge/oh most greuouse euerslasting tor-
ments which they shall take awaye the
se wicked antierpestes and seed of the ser-
pente / especially when the lord Iesus
shall trede out & wyne presse of his heuie
wrath and indignacyon and geue & dreg-
ges of the cuppe of his wrath to be dron-
ken by of all the synners of the erth.
Then then shall the chosen be deliuered.
But as the nature of mankinde the elder
it wepeth/the weaker it is/euen so slack-
eth & courage vnto betterwe. The world
wepeth olde & very syke/wherefore all syn-
ners receaue/as we se it/what ignaue and
fleughe is ther to any godly reformation
what loue and prouite is there to volup-
tuousnes and pleasures of the fleshe &
what and how grate feminine softnes

2. thes. 2.

2. Pet. 3.

Jer. 49

1. Pet. 4.

Prou. 11.

Luk. 23.

Apoc. 19.

Psal. 74.

The exposition of
to synne / Intemperance / Inconstancie de-
ceit and falsshed folishnes pryde Bank-
tise / envye estimacion and perswasions
of their owne wysedom and policie is ther
now ayenst god / and his worde. Out of
these founteins are there now sprongen
both in imperies and chirches these grea-
te and bloody tumults / wherfore the true
chirche is now minished and distressed
she wepeth weak and feble. And therfo-
re she prayeth sayng. Cast me not now a-
waye lorde in myne olde age / when my
strength fayleth me / yet lorde stand thou
by me. In greate calamite and hevyness
was the chirche when Antiochus perse-
cuted it / in greater affliction when the Ro-
mans utterly destroyed the comon weale
of the Jewes their lond / cite & temple.
But in the greatest aynt of all afflictions
& persecutions is it now in this last age
of the worlde. Netherles as god in those
calamitouse hevye dayes sent his proph-
ets / prechers / apostles and cryst himselfe
with his gospell to counfort hir / even so
hath he now done and shall do / Unto the
ende / let vs therfore repent / acknowlege
oure synnes and be strong in fayth for the
glorie of God and oure owne helth / cal-
linge incessantly vpon God to conserve /
defende and increase his chirche.

psal. 70.

the twelfth Chapter.

Jerusalem is called the holy hill/beau-
se it had the worde of god/and thereoute
proceded the lawe and gospell. In y^e laste
counsell at Ratisbone. 1541. the popis car-
dinal called Contarenus wolde haue
graunted all thinges to oure churche
and religion that we required/vpon this
condicion/that is to wete. If we wolde
haue graunted the pope to be the cheif ho-
ly head of the vniuersall churche and to
haue his wonte primacie with all his ty-
tles as to be called the most holy Vicare
of god vpon erthe/him onely to haue the
power to interprete adde and diminisshe
y^e scriptures/if we wold (sayth Melanch-
ton) haue these thinges affirmed & graun-
ted him/we had agreed. Also there dyd
we read his booke imprinted at Ratisbone
where in y^e pope playnly wyrteth. That it
is impossible the turke to be ouercomen/
except before/the confessours and profes-
sours of the gospell (whom he called Lu-
therans) were destroyd. And therefore he
with his spirituall impes ther being pre-
sent/encensed the emperour Charles the
first to set vpon the Germans and to de-
stroye as many as had forsaken the Pope
and receyued the gospell. Now/how saye
ye my lordis. Are not the Turk/the Pope
and Antiochus all. 3. the sonnes and brea-

g. iii. them

235

Jerusa-
lem is y^e
holy hill
Isay. 2.

Cardi-
nall Co-
tarenus.

The expositioun of
therne germans / of Anticriste to the
text.

Text.
Joan. 5.
Mat. 24

And many sleapinge in the erthe
shalbe awakened / some into lyfe eternal
and some into everlastinge shame and co
tempte.

Consolacions in thes persecuciōs god
the true shall ever geue us. For the true churche
churche is shall ever haue the lerned confortinge the
not here with the gospell. And although the mem
beres of the churche be dispersed wyde into
setled in any one strange londis / yet shall thei all and eue
fewer place consent into one faith and true doctrine
of the gospell. The emperours / kinges & his
shops persecute us dayly fro londe to lon
de fro town to town / which is a tokē that
the true churche is not a comonaltie bo
und to / & setled in one certain sewer pla
ce. But where so ever thei be thei call by
one god in the faith of cryste flyinge ima
ges mistes and all heithen rites / for my
shepe (saith crist) hear my voice. And if
my word is abyde in you aske what ye will
it shall be gend you. This is a grete cōso
latiō for us / how wyde so ever we be sha
tered / yet to haue god in the middie of us
to hear us & to be present with us in his
helpe almighty. And therfore saith the
text. In these dayes shal that mighty pr
ince Michael / whiche is cryste stand forth
into

Joan. 10
C. 15.

Mat. 28.

And he that is with us in the middie of us
to hear us & to be present with us in his
helpe almighty. And therfore saith the
text. In these dayes shal that mighty pr
ince Michael / whiche is cryste stand forth
into

The markis of anticyrst.

236

Into our defence/which word is criste oft
repeteth sainge: I meself wilbe with you
vnto the worldis ende. Our laste & chel-
feste assured consolacion is that our he-
uie persecucion shall not now longe dure
for god now haaseth himself to make
an ende of this worlde when anticyrstis
wykednes is at the rypple and himself
thynking to be in moste securite and len-
ger to lyue. This daye of the resurreccion
of our delyuerance into lyfe eternall/and
the anticyrstes into perpetuall dampna-
cion/is diffined & apoynted of god which
daye all the chosen longe sore fore. And
we knowe it not to be farre of by many
euidentsignes and coniectures expres-
sed in the scriptures. The euangelists cal-
led their dayes the last howe of the which
howe a thousand and .xoc. yeres be paste
But returne we to the consolacion in the
resurreccion expressed by a similitude of
men sleapinge in the duste to be waken.
To dye/therfor is not els but a fete labour
and wearines of bodye to go to bed & sleap
and so to ryse by erly more fresh and lusti-
er/by which sprysinge he describeth our
resurreccion. By sleap/is vnderstanden
the reste of our bodies in our graues for
our soules sleap not but be receiued into
the handis of our father in heuen blessed

Rom. 8.

1. Ioan. 2

1. Cor. 10

The re-
surrecci-
on is our
cōsolaci-
on.

Deathe
is but a
sleape of
bodye.

G.iii.

with

The exposition of
 with cryst in the fruition of his presence)
 and by the rysing by ayen in the morning
 is vnderstanden the resurreccion of our
 dead bodyes vnto lyfe eternal and soules
 ioyned ayen to them. Wherfore when we
 go to bed and ryse in the morning let vs
 remember our death & resurreccid. Paul
 sheweth wherfore we muste nedis dye/
 ayen wherfore we muste nedis ryse ayen.
 1. Cor. 15. Therfore do we but sleape because cryste
 by his death slew the dethe of the bele-
 uers and turned the same death/by his re-
 surreccion into our lyfe/saying/ O death
 I wilbe thy death. The text saith. And
 many sleapinge/for Paul saith. 1. Cor. 15.
 we shall not all sleape/but all shalbe cha-
 ged in the twinkynge of an eye. for the
 daye and minute of the trumpet blowing
 shalbe so sondenly herde callinge them
 that then shalbe left a lyue/that all then
 present shall neuer be laid in graue to sle-
 ape. And as Job setteth the resurreccion
 ayenste the sorowes and pains of death/
 so dothe daniel here for our consolacion
 sette it ayenste our persecucion which did
 so animate the faithfull in tymes paste
 that they refused the deliuerance from
 death of bodye for that lyfe and resurrec-
 cion to come.

This article of our resurreccid. Where
 in we

In we shall have that moste ioyous lyfe
perpetuall is the moste present consolact
on in this our persecucion in these laste
dayes. And the greter is our counsorte for
that we knowe it and see it now at hand.
And althoughe cryste saith/that daye &
howe to be known onely to his father wil-
linge be not to serche the article & howe
of it curiously/but rather to repent amen
de our lyues/to awake and be redy looking
euer for it/wherin he shall shew himself
vnto al men triumphinge with his chir-
che ouer ouer enimies/yet do the short-
nes of the tymes and ages of the worlde
and the ryppenes of iniquite these warres
and the crueltye of anticristes persecuci-
on declare it to be at hande. So that we
may coniecture of the tyme and yere in ge-
nerall.

Also the teachers shall shynelyke &
brightnes of the firmament. And they
bring many to the knowlege of the right
wysemakinge shall shyne perpetually lyke
the starres.

Here is declared the Vertue and power
of the prechers before the iugement and
of their rewards of bodies and soules af-
ter the resurreccion. These prechers be
they whiche bringeforth the newe and
olde storie that is/the lawe and gospell re-
pen-

Sept.

The exposition of

Mat. 13. penitance and remission by faith onely/
 preaching to themselves and to other the
 iustificacion by onely faith in Iesu cry-
 ste. Thei shall shyne/not onely here as
Philip. 2 lyghtes in the middis of the euil anticy-
 sten nacton/but also for euer. Neither shal
 thei here alone shyne as þ two great ligh-
 tes of the firmament aboue them whom
1, Cor. 15. thei haue here taught/but also as þ grea-
 ter starres passe the brightnes of the les-
 ser. And what so ener these teachers here
 lese or suffer for their techinge/thei shal
 bothe here and there receyue an hundred
 folde for it. Wherfore then shuld thei be
Mat. 19. a fraid or troubled? The more thei here
 suffere for teachinge the trwthe the grea-
 ter loye abydethe them: let vs not therfor
 desiste/nor be a fraid/let vs not neglecte
 our office for crystis sake (good cryste be-
 thery) but speke & wyte as longe as we
 maye.

Sept. But thou (oh Daniel) shut vp the-
 se wordis and seall vp this booke vntill the
 laste tyme where many shall turne it ouer
 & be shatred abroad/that the vnderstan-
 ding and knowlege might be greatly in-
 creased and multiplyed.

**Who da-
 niel shal
 profit.** Howe is it shewed/whom the redinge
 of daniel shal profit & whō it shal not pro-
 fite teachinge that as I say. & faith that
 to/

Is/ Seal thou by my lair for my disciples
 To shut by the wordis and seal by the bo-
 ke is to hyde my wordis and secrets from
 the vngodly filthy swyne & dogges that
 thei vnderstand them not. To turne ouer
 the boke of daniel in our epylc and skate
 ringe a brode by persecucion and so to syn-
 de mich knowledge/is the chosen persecu-
 ted to synde the somme and secretis of al
 the scripture in Daniel diligently oft in
 studied and labored. Hitherto pertaine
 crysties wordis. To you is it geuen to know
 the mysteries/ but not to them. To him
 that haue it shalbe geuen/ to him that
 haue no pleasure to reade daniel/ that
 knowlege he thinketh himself to haue/ it
 shalbe taken from him. Noman can know
 perfectly these prophecies vntill he see
 them fulfilled or in fulfillinge (as the be-
 euen nowe) god so reuelinge them to him.
 ¶ After this I daniel looked by / & lo/
 there stode two other/ one on this syde of
 the floude & the other on the other syde. And I
 sayd to the man cled with the lynē bestu-
 de standinge aboue the floude. When the
 shall there be an ende of these meruelou-
 sethinges? And I herde him that stode
 in lynen aboue the waters of the floude/
 whiche his right and lyfte handis lyf-
 ed by into heuen) swore by the cuer lyuinge
 god

Mat. 13.
 Luk. 8.
 Luk. 19.
 Luk. 8.

Text.

Apoc. 10.

The exposition of
god / that all these things shall haue an
ende / after that they haue fully dispersed
and shattered þ power of the faythfull pe-
ple to endure vnto the determined tyme /
whether it be long or shorte (oz els as hath
another text translated by doctor Ioan
Draconites) All these shall endure for a
tyme / tymes and an half. And the dispers-
sion of the holy peple ended / all these thin-
gs shall come to passe.

And yet
stande
ther the
same an-
gels ay-
enst oure
chirche.

This is the tyme of the deliuerance
of the persecuted chirche and of the ende
of the worlde. Daniel here seeth two an-
gels of eche syde of the flowde one ayenst
and contrary to the tother / which signi-
fied the two aungels mencioned in the
p. chap. making warre ayenst the Jewes
letting the buyldinge of their temple en-
censing the kinges of Persye and Media
lest the warde shuld haue encreaced with
frute. The man cled with lynen was Ga-
briel. The askinge of Gabriel how long
the persecucion shuld endure is the voyce
of the wayling and wepinge churches de-
siring to knowe þ ende of their greuous
persecuciōs which be here called merue-
lous and wonderfull; for that there can
be nothinge thought more wonderfull to
be merueled at / then thus to see sathan by
his instruments the tyrants / heretiques
and

and anticrists without ende to persecute/
 so that if one enimie of ours be ouerco-
 men/pet he euer stireth vp another with
 whom we must euer fyght and neuer ceas-
 se. It is a wondrefull warre of so many
 a so mighty princes of the worlde/against
 so fewe and feble a lytle ferefull flock/that
 so many and so mighty shuld be afrayd of
 so which nether with materiall swerde
 nor shyldes can fyght/but onely with our
 tippes/pennes and prayers. It passeth
 all mans reason that we shuld in conclu-
 sion haue the victory. The aungel/which
 with both his handis lyfted vp into he-
 auen swore by the lyuinge god/was cryst
 himself/clothed in whyght linnen/which
 beokened that he shulde in tyme to come
 be borne of the pure Virgyn Marie and ta-
 ke vnto him the most pure and vndefiled
 nature of man to be borne as is the swete
 clere and byrall dewe dropes of the mor-
 ninge descended from heauen standinge
 vpon the toppes of the grasse clerely to
 be sene against the sonne rysing/as is his
 natuure in so fewe wordis declared in
 the gospell after the Hebrew text sayinge.
 Thy conception shalbe in the most hygh
 beutye cleynesse and holynesse/as pure as
 is the dewe conceyued oute of the wombe
 of the morninge. For as it appereth by the

Persecu-
cion ma-
keth be
whight.

The cer-
tain toke
before it
ende.

The expositioun of
celestiall powe/be draundp oute of the
cruche/and in the morninge be condensed
as it were into crystall perls or dewe dro-
pes/euen so by the supercelestiall betrew
did the sone of god take vnto him his be-
ry humane bodye of the pure Virgyn that
he the sonne of rightwisnes shuld come
forth and be bozne into the worlde. This
sonne of man standinge in whight lynen
about the waters or flowd/is cryste tea-
dinge downe all tribulations and all the
persecuciouns of his enemies/yea & euen
his enemies themselves as sinne & the
deuill and hell makinge of them his foee
stole/he is cled in whight for that by his
crosse he shuld be made whight and tryed
lyke syluer:he telleth Daniel how longe
this persecucion shall endure. He telleth
him the most certain token that shall im-
mediatly go before the resurrection/euen
the dispercion and scatteringe a brode of þ
holy peple:which we see it this daye ma-
ny for the wordes sake to be dispersed out
of theirowne countries and londis as ma-
ny poore men yet fele it. But how long this
dispercion shall endure cryste telleth him
not playnly. The 39th pte sayeth vnto
þ determined tyme of god/whether it be
long or shorte/for somliche signifieth the
Hebrew phrase. Ad tempus tempora &
dimi.

dimidium. fewe dayes a pere many and a short tyme is longe to the afflicte persecuted. And in the endinge of the scattering of the powr of the holy peple shal all these thingis be finished. How longe we shal be thus dispersed by persecucion / one by god knoweth. But of this be we certain that this dispersion by persecucion is the laste and moste certain signe that þ daye of iugement is at hande. For God declared vnto daniel the order of the .4. monarchies / whiche be all paste / and the cruell kingdoms of Anticriste which shuld arise in the fowerth monarchie / whiche at Mahumete and the pope be reueled. And the seculare anticristes which shal ende in the turke / begine faste to growe and to preuaile / which yet shal neuer be lyke in powr to the Romane monarchie / when it was in his firste flowers. And therefore when the seculare Anticristen kingdoms now begun in the cristen empyre / kings and princes be deuolued into the turkis imperie / the shal that daye begin to sprynge / wherin the dead yet a sleape shal awake. The sayinge of Elze before in the .9. booke of this booke is known of all men / & it ought to be writen in euery mans wallis and wyndows.

Crytelleth be / the dayes to be shorte-
ned /

This re-
heninge
agretth
the. 1290
dayesta-
ken for
weke in
the next
sefe folo-
wing.

from þ
destruc-
cion of þ
temple
to this
day 1474

The exposition of
ned/so was the course of the yeres into
Robesfloude shortened that the synnes
of the peple might haue bene the soner
synnen of. And if ye will after the playn
wordis take the tyme tymes and any half
as it stondeth. Then thinke I/that the
tyme is taken for þ tyme betwixt or from
this reuelacion unto daniel (which was
a non after þ ende of the captiuitie of Ba-
bylon) & the ende of þ destruction of the
Jewes by Titus/which contayneth. 600
yeres and a lytle more. And the tymes/I
take for the long tyme doubled euen for
the twelue hundred yeres sence/whetyn
hath continued the persecucion of the
chirche of the gentiles sence that destruc-
cion of Ierusalem/euen for the tyme of þ
persecucion by þ Romane emperours and
afterwarde by the Mahumete and þ tur-
ke and the pope and his seculare impres.
The half tyme/I take it for. 300. yeres/
which be the half of. 600. Now from the
destruction of Ierusalem unto this daye
ther are. 1474. yeres/so that by this reke-
ninge the half tyme halde ended with
in these. 30. yeres to come. But this reke-
ning will I not certaynly affirme. But ra-
ther take the half tyme/for sicke a shorte
soden tyme as no vngodly man can fige
it/but thinke it rather to be as long a yea/
and

and so proude for it whyllis god sodenly
 kut him of/in the middis of his course/as
 it is wytten. The bloody vngodly decept-
 full shall not come to half the tyme they **Psalm. 54.**
 looked fore. Thers coniectures I permit-
 te vnto the iugements of the crysten rea-
 ders desyering euery man not to be to cu-
 rious in this accompt/but to repent & be-
 leue the gospell/to be redye and awayte
 for the lordis coming.

Therde it / but I vnderstode it not/
 wherfore I sayd: Lordc/what/or when is
 the laste ende of these thinges? And he
 sayd: Go thy ways daniel/for these wor-
 dis are shut vp and sealed vp vnto þ last
 tyme. Very many in the mean tyme shall
 be purged/and made whight and blowne
 togyt her tryed as metall in the fyre: but
 þ vngodly shall do wyhedly/nether shall
 all the vngodly vnderstande nor regarde
 these thingis / but the wyse lerned shall
 regarde and teache themforth. **Text.**

Here it is shewed to daniel. That the-
 se wordes cōcerning the tyme and tymes
 and an half/or ende of this persecucion/
 shall be sealed vp and not known vntyll þ
 last tyme & last dayes of the worlde when
 iniquite shall preuaile and raigne most
 rankest and rypest / and the vngodly shall
 not regarde this prophete / but rather
 laugh

The expofition of
laugh the teachers and declarers thereof
to fhame as they dyd in the tyme of Nohe
The Ungodly fhall abuse thefe wordes
into the increace of theirowne dampnable
deffruccion and perfecucion of the godly/
which by perfecucion and fhattering abro-
de/in grate heuynes and perils/ and at
laft by grevouse tormentings & deaths/
they fhall be tryed as is metall melted w
blowings in the fyer. But the chofen god-
ly teachers fhall vnderftande thefe wor-
des in the later dayes/teache & geue war-
ning to p other & therfore fhall thei haue
the knowlege of p tyme and of the yerres.
And as dyd Nohe an hondred yerres befo-
re pacche repentance makinge the arke to
faue the good/fo fhall thefe good teachers
an hondred yerres befoze prechinge repen-
tance buyld bp the arke of the gofpell of
faluation by fayth in cryft refloze dat laft
(as euen now thefe certayn yerres past) to
faue and preferue the chofen from damp-
nacion.

Text.
Luther
laft of al
began to
buyld
this arke

Furthermore as touchinge the ty-
me, wherein the perpetuall dayly sacrifice
fhall be taken awaye and from the tyme of
the fetting bp of the abominable deffrucc-
cion/ there fhall be a thoufande/two hon-
dred/c. xc. dayes/Wh blessed man/that
fhall tarpe and fee the thoufande the h
dred

died and fyue and thirtie dayes.
 Now cometh the aungel nyer the ende to moze specially termes vnto a determined tyme expressed by dayes. 1290. which make half an heb. 3 yers & an half. In the 8. chap. it was tolde that after the takinge awaye of the continuall sacrifice & settinge vp of the abominable idole the signe of destruction / there shulde be two thousand and. 300. dayes which make. 6. yeres. 3. monthes and. 20. dayes / which is almost an hebdomade of yeres / in which half hebdom. which is here in this firste nowmber of. 1290. dayes / the Jewes were greuously skattered persecuted and slayne of Antioch / vntyll the greater nowmber was fulfylled / that is. 1335. dayes beginning the tother half hebdom. wherein the Machabees gotte p victorie of Antiochus and restored the dayly sacrifices and temple all agayn. And therefore he here sayth: Oh blessed is he that shall perseuer & see the. 1335. dayes that is / shall escape that miserable heuey first half hebdom. and entre into the later half / that is / into the later ende of the hebdom. But if any man beleueth (sayth doctor Draconites) that the aungell here alludeth vnto the seuenteth hebdom. in the. 9. chap. where ended the comonaltie of the Jewes by the Ramas /

The exposition of
he must confesse by these .1290. dayes to be
vnderstanden the half hebdom. that is/
the .3. yerres and .3. monethis / in the which
tyme / by the emperour Caligula the idoll
was set vp in þ temple / & the dayly wont
sacrifice was taken awaye by the apostles
Act. 15. & the Jewes comunaltie utterly
destroyd. For afterwarde þ sowne of the go
spell went ouer all þ world. Blessed there
fore were they which came to that daye.
But let vs come to these present dayes/
wherin we see and feele muche & greuous
se persecucions / and behold how greuous
se and bitter it is for .3. or .4. yeres conti
nually / & then after / how god remitteth it
for as long a ceason agayne to geue vs a pla
ce for a lytle ceason to rest vs / euen as it
were the halcyon dayes to suffer his chur
che to breathe a whyle: that she maye be
the stronger ayenst the next storme & ba
taill folowinge.

But turne these .1290. dayes into we
ekis / which make .24. yerres and .24. weekis
& then is it luste that after caligula had
done that blasphemie / the Jewes among af
ter .24. yerres were destroyd by titus & im
mediately beganne thei to destroye them
selues by mutuall ciuile sedicions. The
continuall dayly sacrifice and the abomi
nacion of the desolacion standinge vp so
long

longe in our churches / at their misses /
Mayzim / popish rites traditions of mē
supersticioſe ceremo and images. When
the goſpell now of late began to be reſto
red by the learned men's writings and pre
chinges and ſo to take awaye theſe ſayd
abominacions / then their folowed this
grrat ſkateringe and perſecucion of the
faithfull whiche yet endureth. In which
wold god theſe. 1290. dayes were turned
but into ſo many weekis whiche make. 24.
yris and. 24. weekis / that bleſſed mought
thi be whiche ſhall ſee the. 1335. daies to
make. 25. yris & 35 weekis which agreeth
with the ſaid reckening of the tyme tymes
and the halfe tyme. And if ye turne the
dayes into monethes / ſo it agreeth with 100.
yris wherin the arke of Nohe was in
making befoze the floude. So that ether
with in theſe. 35. yres or. 100. yres to co
me there ſhalbe meruelouſe mutacions
in this worlde or as I coniecture an ende
therof. There is one man that taketh the
tyme for an hebdomade of yris that is for
7. yris & the tymes for two hebdo. that is
14. yris / & the halfe tyme for half an heb.
that is 7. yris & an half: to make. 24. ye
ris & an half / & he beginneth at the yere of
the lord. 1544. to reken.

But I ſuge that it is not geue to any at
h.iii. this

The exposition of

Beware
of ima-
ges & of
mayzim.

He knit
it not bp
in few ye
ris but i
many da
yes.

this tyme to know this mysterye concern-
inge the very daye and howe hyden in
the nolymer/till it be fulfilled. And ther-
fore I do but coniecture and dare not af-
firme it for certain. Albeit I knowe that
God wolde haue hys chosen to be mo-
nished before of the tyme and yerres by
this prediction. And therfore let vs pray
vnto god to gouerne & preserue his chur-
che & shortly to hute of this sinful course
of humane nature. Beware of images &
of Mayzim/which is not yet euery where
thone downe/but onely in certain places
of the ouer germany/where the gospel is
purely preached & receyued of men taught
of god. For after his fall there shal begin
greter trouble among the godly by the an-
ticristes/ether for the restoringe of it/o-
rels for the bringinge in (I feare me) of
Mahumets lawe and the turkis religi-
on. But these troublous laste dayes shal
not longe dure. For god wil be as merci-
full to vs/as he was to the iewes in An-
tiochus tyme/not sufferinge that greuous
sepersecucion to continue longer then
p said. 1290. dayes/he saith dayes becau-
se the litle tyme apereth so longe to the
afflicted. Th^o be we warned to preserue
strongly in pacience abydinge the glori-
ous coming of cryste to iugement/to slaye
this

this antecristen horned whoze of babylon
with the almighty breath of his mouth
that we might haue our perpetuall ioye &
reste with cryste.

But daniel go thou hence vntyll
the ende be comen & be at reste. for thou
shalt stand by with thy parte in the ende
of the tymes.

Text.

Here at last is daniel commanded of þe
aungell Cryst to departe and to take his
reste/his budy to lye down and sleape in
the duste/& his soule to reste in ioye in A-
brahams bosome/which is in heuyn with
god the father with his sone & holy gost/
& with all þe holy aungels & spirits of the
iust/vntyll that gloriouse daye of þe resur-
rection/all crystis enimies thrust downe
vnder his fete. And then he telleth him/
that he shall resume his gloriouse immor-
tall incorruptible & spirituall budy stan-
ding by payen/as it were from sleape/with
his parte and blessed company of the cho-
sen. Thus shall we all bothe gladd & fres-
he and ioyfull aryse rogyther in the laste
daye/which is now owar moste present co-
solacyon.

Jesus cryst our resurrection graunt it
be/that we mought so vnderstande tea-
che/and lone daniel & the prophetes that
we myght with them ryse agene/& in that
euer.

The expositiō of
euerlastinge scole perfectly Terne to knowe
we & to honor God/Vnto whom onely be
glorie immortal. So be it.

Nowe geue thanks to our celestial fa-
ther thowowe Iesus cryste our redemer/
that he hath at last so clerely by his pro-
phete daniel reueled to vs these so secre-
te misteries: so that we be assured/cry-
ste our redemer to haue had ben comen &
incarnated these .1545. yeres ago/& that
he shall come agene shortly to deliuer
vs mightely out of anticristis tyrānye/&
destroye him wth his almighty worde. We
beseeche the oh father for cristes sake/ge-
ue vs the very feare & faith in the/make
vs call vpon the for our onely mediator cri-
stes sake to be herde: that among these so
many & mighty fraudes of Anticrist: we
shrink not/we fall not fro the/but that in
thy holy feare & paciet abydig/we might
perseuer to our endis reste with daniel:&
in the cominge of cryste Iesu/we mought
with him; in the felowship of thy chosen
mete our saulour cryste in our glorified
bodis ryse agene into that perpetuall
fellicite/prepared for vs in cryste from the
beginninge. Amen.

Printed at Geneue. 1545.

G. J.



